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A Deepening of Charism: A Journey Towards Animating the
Marianist Charism at Chaminade College Preparatory Through
Faculty Formation

Bro. Adam Becerra, FSP

**A DEEPENING OF CHARISM:
A JOURNEY TOWARDS ANIMATING THE MARIANIST CHARISM
AT CHAMINADE COLLEGE PREPARATORY THROUGH
FACULTY FORMATION**

BY

BRO. ADAM BECERRA, fsp

**BA, St. John's Seminary College, 2002
MTh, Fuller Theological Seminary, 2006**

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SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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**MIAMI SHORES
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Approval Page (provided by the Department)

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ABSTRACT

This thesis-project reviews the level of understanding of the Marianist charism in faculty at a Chaminade College Preparatory, a Catholic private school sponsored by the Society of Mary. With the decline of vowed religious today, there is often a struggle in maintaining the vitality of a religious community's charism. Consequently, as the charism is entrusted to laypeople, it is important that all members of a school community recognize their agency in furthering the charism today. The ministerial concern that I address in this thesis-project is how the faculty's understanding of the Marianist charism facilitates or impedes their efforts to foster the charism in their work with students. This project is framed by Richard Osmer's four core tasks in practical theology: the descriptive-empirical task, the interpretive task, the normative task, and the pragmatic task. This dynamic assisted me in developing a practical approach to evaluating the understanding of the Marianist charism among the faculty at Chaminade College Preparatory. For this project, I engaged in theological research of charism and its transference as well as surveys and interviews with faculty and students. The results had three clear outcomes. First, some faculty associate the Marianist charism with Mary who brought Jesus into the world, prompting such faculty to emulate Mary's qualities with their students and teach them about her attitudes. However, results further showed that most faculty members lacked a clear understanding of the charism, especially as it relates to the Characteristics of Marianist Education. As a result, faculty indicated a great desire to receive a more structured formation program in the charism and the Characteristics of Marianist Education. An analysis of this research and these outcomes led me to the conclusion that faculty members are experiencing difficulty discerning the dynamic movement of the Holy Spirit that is fostering the charism in them and in their work with students. However, to have impact today, the charism cannot remain in the theoretical world of study, of historical documents, or Constitutions. As a result, this project proposes a new series of formational workshops in the Marianist charism geared toward faculty formation in discernment of spirits.

INTRODUCTION

“Mary’s apostolic mission is to form all persons into the most perfect conformity with the God-Man Christ, her Son.”¹ Blessed William Joseph Chaminade (1761-1850) once conveyed this insight to his community of followers. One can only imagine the level of force and zeal that this statement precipitated in the mind and heart of Fr. Chaminade that would one day revitalize the Catholic faith, not only at the turn of the French Revolution, but also in the 21st century. This is not an ordinary statement that communicates a simple task or action in the context of one’s life. Rather, it is a dynamic and life giving grace that the Holy Spirit communicated to Fr. Chaminade and the Marianists for one reason: to assist the Mother of Jesus in her continuing role of bringing her Son into our world. To this end, the charism guides and shapes the educational philosophy of Marianist schools throughout the world and, in particular, at Chaminade College Preparatory. However, with the decline of the Marianists vowed religious today, there is often a struggle in maintaining the vitality of the charism. Thus, faculty who minister at Marianist schools hold a responsibility to embody and transmit the charism in their work with students.

The Society of Mary (The Marianists) and the Characteristics of Marianist Education

Based on the grace given by the Holy Spirit to Fr. Chaminade, Marianists today interpret the charism in this manner: *To be formed by Mary for the mission of Christ*. This charism arose at the beginning of the 19th century France in the midst of the decline and eventual capitulation of the French Catholic Church. Fr. Chaminade was concerned with the evangelization of his world and dedicated himself to the task of educating the people

¹ Joseph Lackner, SM, *Marianist Charism and Educational Mission*, (Saragossa, Spain: *Educación Marianista-Tradición y Proyecto*, 2013), 78.

of God in faith who were strongly threatened by the philosophy and laicism of his time.² He spent part of the French Revolution in exile in Saragossa, Spain, where he passed many hours in prayer and contemplation at the shrine of Our Lady of the Pillar. Guided by the Holy Spirit, he envisioned innovative missionary strategies that the signs of the time were urgently demanding and made an alliance with Mary to re-Christianize France with the gospel of Jesus Christ. Upon his return to Bordeaux, France, Fr. Chaminade's sense of urgency led him to form a diversity of apostolic communities inspired by Mary: first, lay communities (*sodalities*), then two religious congregations—The Daughters of Mary Immaculate for women (1816) and the Society of Mary for men (1817).

Stephen Glodek, SM, a Marianist scholar, writes that within Fr. Chaminade's charismatic understanding, all Marianist apostolic activity is education and teaching was to be one of the means of educating.³ Marianist education took many years to develop after the death of Fr. Chaminade. However, through the work of the Marianists, the charism guides and shapes all their ministries, especially schools. As Marianists, they dedicate themselves to communicating Mary's presence in everything. Today, the Marianists minister in more than 30 countries across the globe. The Marianist Province of the United States includes about 300 brothers and priests who serve in communities and ministries from Honolulu to Puerto Rico and from Philadelphia to Los Angeles; they also minister in Eastern Africa, India, Ireland, Japan, and Mexico. The Marianists sponsor the University of Dayton in Ohio, St. Mary's University in San Antonio, Chaminade University of

² Manual Joseph Cortés, SM, *The Spirit of the Society is the Spirit of Mary: In Christ with Mary*, Part 1 (Rome: Circular of the Superior General #1, 2007), 3.

³ Stephen M. Glodek, SM, *Marianist Praxis: Building Marianist Educational Culture*, (Dayton, OH: North American Center for Marianist Studies, 2012), 4.

Honolulu, 18 middle and high schools, six parishes and four retreat centers.

With the understanding that all Marianist apostolic activity is education, there was a call from the Marianists' General Chapter of 1991 to rearticulate the common elements of the Marianist charism in education. Thomas Giardino, SM, then Assistant for General Education, published *The Characteristics of Marianist Education* in 1996. Under his leadership, an international effort of research and consultation resulted in a five-point synthesis that guides the communication of the Marianist charism in their schools:

- Educate for Formation in Faith
- Provide in Integral, Quality Education
- Educate in Family Spirit
- Educate for Service, Justice, and Peace
- Educate for Adaptation and Change⁴

Many Marianist educators have developed these characteristics in great depth over the years. For my thesis project, these five points lay out the foundation for my research in order to evaluate the level of understanding of the Marianist charism among the faculty, and how these characteristics are integrated in their work with students.

Ministerial Context

Chaminade College Preparatory is a Catholic middle and high school in the Marianist tradition. The middle school is in the city of Chatsworth, CA. with 750 6th to 8th grade students. The high school is seven miles away from the middle school in the city of West Hills, CA. with 1,360 9th to 12th grade students. Chaminade College Preparatory is composed of many religious traditions. Within our two campuses, we serve a population of 48% Roman Catholic; 28% Protestant; 12% Jewish; 12% Eastern Orthodox, Muslim,

⁴ Glodek, *Marianist Praxis*, 4.

Hindu, Sikh, and atheist. Also, the total number of faculty members that serve our students with in class instruction is 160, both campuses combined. 85% are Catholic and 15% represent a variety of Protestant denominations.

I serve as the Director of Mission Integration and Ministry at Chaminade College Preparatory and I have been there for 10 years. I am also a vowed religious brother with the Friars of the Sick-Poor of Los Angeles. My ministry involves fostering awareness, knowledge, and understanding of our mission and identity as a Catholic-Marianist institution to ensure that the charism is at the service of the mission. I have the responsibility of meeting with key stakeholders (faculty, staff, administration, and Board of Directors) to explore ways of implementing in our institution the Marianist charism that inspired Fr. Chaminade and that he left for his successors: *To be formed by Mary for the mission of Christ*. The charism is articulated through the five Characteristics of Marianist Education: Formation in Faith; Family Spirit; Service, Justice, and Peace; Adaptation and Change; and Integral, Quality Education. These characteristics, which are the graduation outcomes, animate the students' formational program to inspire them to bring Christ to the world and be leaders of change.

I am responsible for exploring and raising awareness about the culture, organizational practice, and community norms that concern the implementation of the Characteristics of Marianist Education. This responsibility is multifaceted and involves interactions with various groups and committees at Chaminade. For the faculty, I provide ongoing continued education and formation in Catholic and Marianist traditions and equip them in integrating an understanding of charism and the Characteristics of Marianist Education into their courses and curriculum. As the administrator for the Mission

Integration Teams, I work collaboratively with our chairpersons to facilitate four-year plans that involve initiatives on implementing the charism. On the Executive Council, I advise the President on how Catholic and Marianist principles frame and guide deliberations on key questions related to strategy, policy, educational philosophy, practice, and mission at Chaminade College Preparatory. As a member of the Mission Integration Team for the Board of Directors, I provide the team with quarterly reports on the accomplishments and challenges in achieving mission-driven outcomes for our two campuses to ensure that the charism is at the service of the mission. Finally, as the administrator for both of our Campus Ministry departments, I collaborate with our directors to ensure that their programs are consistent from 6th to 12th grade.

My passion for serving as Director of Mission Integration and Ministry is based on my intense creativity, energy, and motivation to help our faculty and students grow in our Catholic and Marianist values. I consider myself a Marianist educator and believe that God has called me to utilize my gifts in Catholic education. Education serves the Church by evangelizing, working to transform the world and its people, and inviting them to a deeper following of Jesus Christ.

Ministerial Concern

This thesis-project is concerned with evaluating the level of understanding of the Marianist charism among the faculty of Chaminade College Preparatory in order to facilitate further integration of the charism in their work with students. The specific ministerial question that I am addressing is: *How does the understanding of the Marianist charism facilitate or impede the efforts of the faculty of Chaminade College Preparatory*

in fostering the charism in their work with students?

The particular mission of a Catholic school guides interactions among educators and students and is instrumental in shaping the campus culture. In institutions sponsored by religious communities, the mission is animated by the unique charism of the sponsoring religious community. With the decline of vowed religious, there is often a struggle in maintaining the vitality of a religious community's charism within its institution despite the fact that its mission has continuously formed many educators and students throughout the years. Consequently, as the charism is entrusted to laypeople, it is vitally important that all members of a school community not only understand the charism, but also have a sense of how the charism animates them to further the graduation outcomes and ensure that the charism is at the service of the mission. Promoting this understanding is an ongoing challenge to me as Director of Mission Integration and Ministry at Marianist-sponsored Chaminade College Preparatory.

The struggle to instill an understanding of the charism, as well as the means to communicate it effectively, is manifested in my ministerial context at both the Middle School in the city of Chatsworth, CA. and in the High School in the city of West Hills, CA. My intuition is that oftentimes faculty members have a difficult time understanding the depth of the Marianist charism and therefore do not know how to foster it in their students at Chaminade College Preparatory. As a result, they find it difficult to articulate and implement the charism in their instructional practices. The Marianist charism was revealed to Fr. Chaminade by the grace of the Holy Spirit, and passed on to his successors, which makes it living and dynamic. The Marianists over the last twenty-five years have articulated the charism through the five Characteristics of Marianist Education. These are

familiar to the Chaminade community because they are our student's graduation outcomes and the expectation is for students to be formed by them and to demonstrate them in their lives. However, some of the faculty members have expressed their concern that these characteristics are abstract and thus are difficult to integrate into the curriculum. In addition, they express the challenge of forming these characteristics in their students who are non-Catholic. Given the diversity of religious faith traditions, faculty nonetheless have a responsibility to form all students, both Catholic and non-Catholic alike, in the Marianist charism. It is my aim to look at how the charism animates and advances the integration of the Characteristics of Marianist Education in the instructional practices of the faculty.

Some of my initial claims and intuitions about the question that I am pursuing in my thesis-project are as follows:

- Faculty has a basic understanding of the charism and engages in meaningful conversations on how they integrate the Characteristics of Marianist Education into their curriculum.
- The current formation and continued education program for the faculty concerning the Marianist charism is weak because not enough time is designated and the tendency is to trump formation with other activities.
- There is presently no way of measuring how students are formed in the Marianist charism.
- There is a tendency to compromise the Marianist charism in order to make non-Catholic students feel welcomed.
- The Characteristics of Marianist Education are relevant for both Catholic and non-Catholic faculty and students.

Limitations

The areas that are inherent to the nature of my thesis-project revolve around three major areas: a deeper understanding of the Marianist charism and its connection to the Characteristics of Marianist Education through Marianist research and consultation; implementation of charism and the characteristics at the level of faculty formation to enhance a deeper commitment to the charism transference as received by the Spirit as grace; and the charism at the level of pedagogy and curriculum through the integration of the Characteristics of Marianist Education that will form students to go out and transform the world by sharing Christ with others.

The areas that I will not be covering, although related to my ministerial concern are series of educational trends that incorporate mission-based initiatives; a comparison study of an institution's mission statement with a religious community's charism; other religious communities charisms outside of the Marianists; and effective models for Catholic education.

Contribution to Ministry

This investigation into fostering the Marianist charism and integrating the Characteristics of Marianist education will benefit my ministry in several ways. First, it will help me understand the current level of understanding among the faculty of the Marianist charism, as well as the ways in which faculty animate and integrate the charism in their classrooms. My hope is that a deepening of the Marianist charism in the Chaminade faculty will better enable them to teach, form, and prepare their students to live out the charism of Fr. Chaminade through Characteristics of Marianist Education. This

investigation has the potential to produce a deeper commitment from the faculty in developing best practices through the implementation of the Characteristics of Marianist Education. Moreover, I foresee my investigation contributing its findings to faculty formation for other Marianist schools in the United States Province. Lastly, my ministry will benefit from my investigation by engaging all of the efforts, processes, and relationships of our institution that serve to enhance the understanding of and commitment to the charism of the Marianist tradition. In doing so, I will learn how faculty members understand themselves to be animated by this charism. By extension, this thesis-project will help my understanding of the attributes in our organization's culture that can drive the mission's efficiency and improve our performance level to ensure that the charism is at the service of the mission.

Theological Perspective

Since this thesis project deals with the nature and function of charism within the life of Fr. Chaminade, the fundamental basis for my thesis project is a theology of charism. This theology, rooted in the Roman Catholic theological and ecclesial tradition, will seek to identify the nature and source of charism; how it is communicated; how it has the capacity to animate in the person who receives it; and the dynamic from which it is passed on. The theology of charism is inextricably connected to pneumatology as well as to the experience of grace. In the process of exploring the dynamic of the Holy Spirit and grace in the reception and communication of a charism, I will demonstrate how this dynamic was experienced in Fr. Chaminade's life and later experienced in the Marianist community.

To develop a comprehensive interpretation in my thesis project, I will be engaging

biblical sources, Second Vatican Council documents, pneumatological sources, and theological sources on charism in order to demonstrate a cohesive and dynamic understanding of the revelation, communication, and dynamism of the Holy Spirit. The prominent theologians that will be used to test my conclusions against my normative task is Karl Rahner. I will also rely on the writings of Blessed Chaminade through Marianist authors to discover his missionary project and identify the various means of evangelization that blossomed from Blessed Chaminade to understand how the charism was animated in his life to engage in schools and formulate a vision for teachers, instruction, and spirituality.

My hope in this thesis project is to ascertain and evaluate the level of the faculty's and students' understanding of the Marianist charism, to develop meaningful theological interpretations of this data, and to devise ways to further integrate the charism in faculty's work with students.

CHAPTER ONE

Patterns and Dynamics of Charism Engagement at Chaminade College Preparatory

INTRODUCTION

This research project addresses the ministerial question: *How does the understanding of the Marianist charism facilitate or impede the efforts of the faculty of Chaminade College Preparatory in fostering the charism in their work with students?* This charism, “To be formed by Mary for the mission of Christ,” is articulated through the five Characteristics of Marianist Education (Formation in Faith; Family Spirit; Service, Justice, and Peace; Adaptation and Change; Integral, Quality Education). Faculty members form students in these characteristics but have expressed their concern about the level of difficulty of integrating them into their curriculum. My hope in this thesis project is to survey through my empirical research what students and faculty say concerning their understanding of the Marianist charism, to devise meaningful theological interpretations of the level of the faculty’s understanding of the Marianist charism, and to determine how best to assist faculty to further integrate the charism in their work with students.

METHODOLOGY

My thesis-project is framed by Richard Osmer’s four core tasks in practical theology. Osmer’s primary purpose is to equip congregational leaders to engage in practical theological interpretation of episodes, situations, and contexts that confront them in ministry. His four tasks are the: descriptive-empirical task (priestly listening); interpretive task (sagely wisdom); normative task (prophetic discernment); and pragmatic task (servant

leadership)).¹ These practical theological tasks ask the questions: what is going on; why is this going on; what ought to be going on; and how might we respond? In my ministerial context and concern, I believe that Osmer's four tasks will take into account a fully developed hermeneutical approach to evaluating the level of understanding of the Marianist charism among the faculty of Chaminade College Preparatory in order to facilitate further integration of the charism in their work with students.

Descriptive-Empirical Task

Chapter One engages the descriptive-empirical task (priestly listening). This process helps discern various patterns and dynamics in specific episodes, situations, or contexts that call for interpretation through empirical research. I engaged in this task by conducting qualitative and quantitative methods of research through interviews and surveys to determine the faculty's and students' own understanding of and their engagement in the Marianist charism and the integration of the Characteristics of Marianist Education. For the faculty, the empirical tool serves to determine the implementation process of the charism into the faculty's instructional practices and curriculum. For the students, the tool serves to evaluate how the faculty engaged them in the process of integrating the charism. Students and faculty from a variety of religious faith traditions were chosen to participate in my research.

¹ Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids: William B. Eerdmans Publishing Co., 2008), 4.

Interpretive Task

The interpretive task (sagely wisdom) in Chapter Two seeks reasons for the patterns and dynamics in the episodes, situations, or contexts that were observed in the descriptive task by drawing on theories from the arts and sciences to understand the issues. To begin this task, I will engage in theories such as the “re-construction” of a charism in Catholic education. This theory suggests the need to explore new ways of understanding and applying a particular charism in a specific educational setting. In addition, I will examine methods of transference of a religious community’s charism in Catholic school programs, and the sense of agency that determines how to connect curriculum with the charism. In the “re-construction” of charism, I place critical attention on the process of analyzing and initiating formation in Catholic education that will interpret new experiences of the institution’s charism. In the methods on transference of a community’s charism, which is aided by the re-construction of the charism, I investigate the ways in which data about charism transference can inform my research concerning faculty and student engagement with the charism. As a result, I can ascertain the sense of agency that animates a faculty member’s instructional practices and integration process, especially for those who are non-Catholic. These theories fit with the theological issue that deals with the nature and function of the charism within the life of Fr. Chaminade and the pneumatological experience of as grace. Through these broad theories, I hope to develop a “theoretical map”² that will help me interpret the faculty’s and students’ level of understanding the charism and integration process of the charism in the instructional practices of the faculty.

² Osmer, *Practical Theology*, 81.

Normative Task

The normative task (prophetic discernment) in Chapters Three and Four seeks to discern God's will in episodes, situations, or contexts through a theological and ethical analysis and interpretation. In this task, the faculty's and students' understanding of charism as grace will be put into a mutually critical dialogue with the normative texts of the Marianist charism and Characteristics of Marianist Education. I believe that the analysis, elucidation and dissemination of a founders' charism represents a dynamic process that requires a theology of charism and pneumatological interpretation. This process identifies how the Holy Spirit animates and works in the created world and in humanity, specifically through a founder's charism as a form of grace and the nature and function of charism within the life of a founder. It attempts to seek out the charism's source, communication, animation, and dynamism that are to be lived-out.

Pragmatic Task

Chapter Five undertakes the pragmatic task (*servant leadership*). It seeks to guide leaders through the process of change and creating a new praxis. My hope is to define a new praxis by looking at where faculty and students are in their understanding of charism and the characteristics, what ideas they have to further their understanding, and the wisdom that they can bring in order to develop a new praxis for faculty formation.

EMPIRICAL RESEARCH

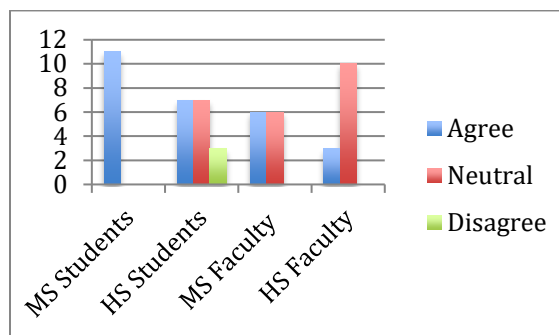
Engaging in Osmer's descriptive-empirical task (priestly listening), I used two empirical tools to help determine the implementation process and level of understanding of the Characteristics of Marianist Education. First, using SurveyMonkey, I surveyed 11 middle school students, 17 high school students, 12 middle school faculty, and 13 high school faculty. The people surveyed represent Catholics, Protestants, and non-Christians. Second, I conducted faculty personal interviews and chose five from each of our campuses. These faculty members also represented a diversity of religious faith traditions.

Beginning with the surveys, I have compiled my data into graphs to compare students and faculty responses to determine their understanding and engagement in each of the characteristics. There were a total of 35 questions that were asked in the survey. While majority of the questions were essentially the same, only worded differently to distinguish students from faculty, the survey also included other questions that were specifically addressed to one or the other group. The following results are grouped by topic area.

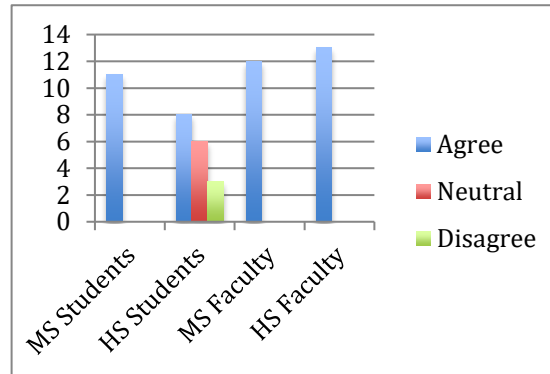
Tables 1.1 – 1.35: Student and Faculty Survey Results

Formation in Faith

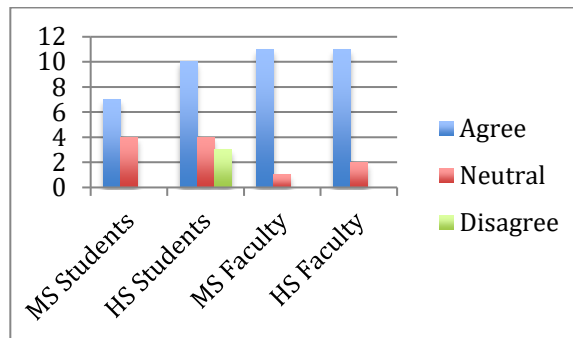
1. (Students) My teachers help me to understand and live out my faith.
(Faculty) I work towards student faith development.



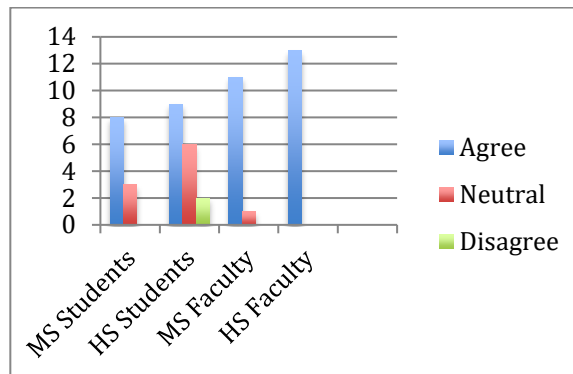
2. (Students) My teachers are role models of faith for me.
 (Faculty) I strive to be a role model of faith for our students.



3. (Students) I am encouraged to consider current events in light of gospel values.
 (Faculty) I model and encourage students to consider gospel values in light of current events.

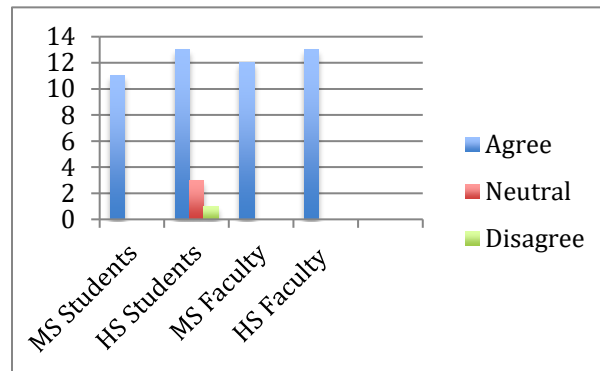


4. (Students) During my time here, I have developed stronger Christian values.
 (Faculty) My personal faith impacts the way I teach and help students develop stronger Christian values.



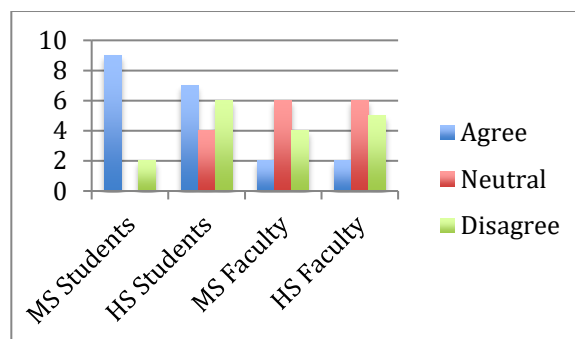
5. (Students) This school is inclusive of other religions and helps people grow in their own faith.

(Faculty) I teach students about tolerance and open-mindedness.



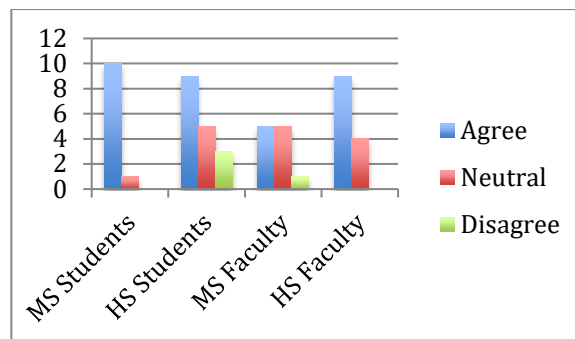
6. (Students) This school tends to compromise their Catholicity in order to welcome other religions.

(Faculty) I strive to teach Catholic perspectives in my curriculum but find it difficult due to the diversity of religious faith traditions.

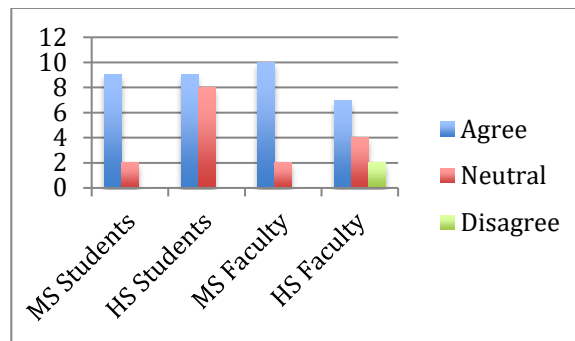


7. (Students) My teachers promote an understanding of Mary as an example for my life.

(Faculty) I promote an understanding of Mary as an example for my students.

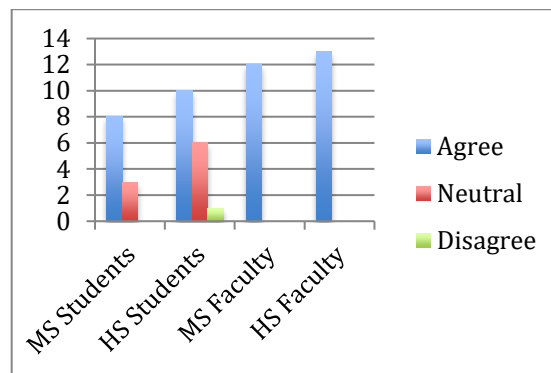


8. (Students) I am encouraged to develop my personal prayer life.
 (Faculty) There are opportunities for me to develop my prayer life.

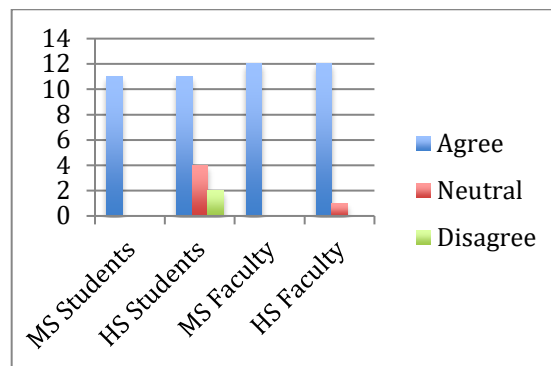


Family Spirit

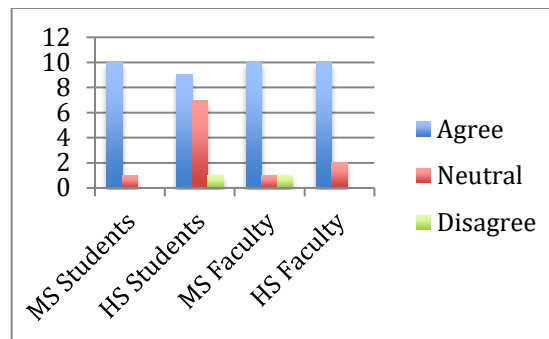
9. (Students) My teachers make Chaminade a second family for me.
 (Faculty) I make students feel at home.



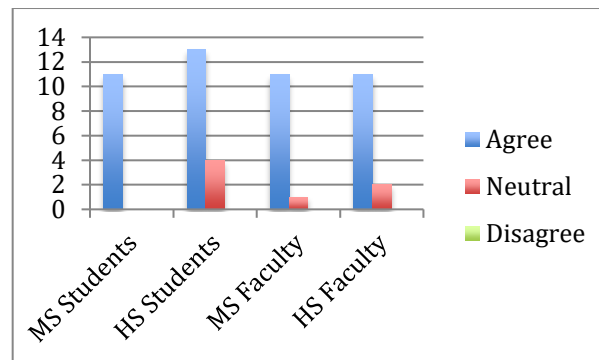
10. (Students) I feel accepted here.
 (Faculty) I make sure students feel accepted.



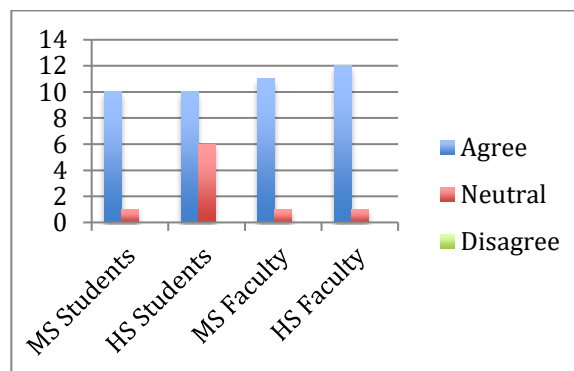
11. (Students) Teachers care about me.
 (Faculty) I strive to build community with my students.



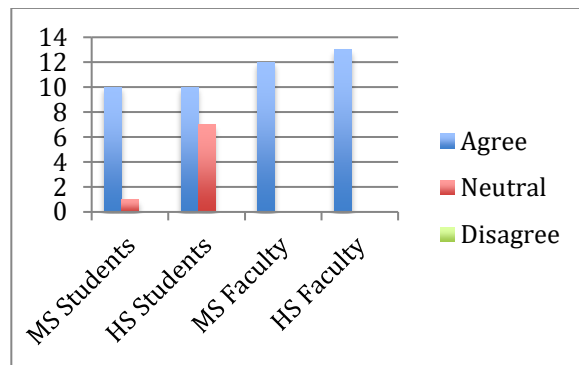
12. (Students) My teachers teach me how collaborate with others.
 (Faculty) I challenge students to collaborate with others.



13. (Students) I can trust my teachers.
 (Faculty) Students can trust me.

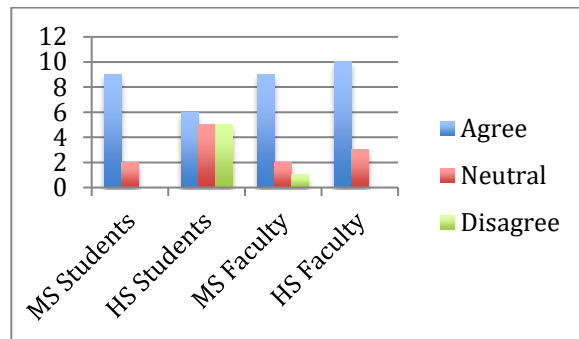


14. (Students) Teachers listen to and respect student ideas.
 (Faculty) I teach listen to my students and respect their ideas.

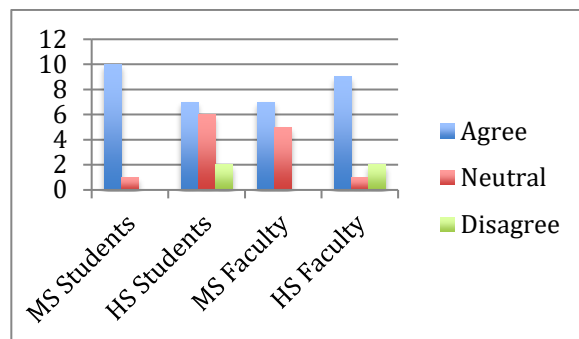


Service, Justice, & Peace

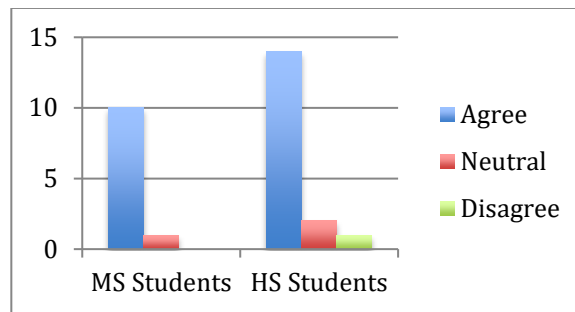
15. (Students) My teachers offer opportunities to work with the poor and needy.
 (Faculty) I encourage students to work with the poor and marginalized.



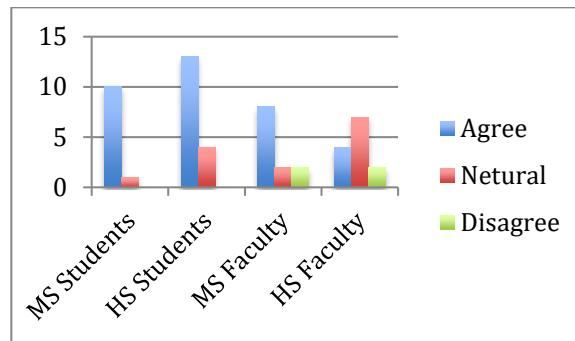
16. (Students) My teachers teach me about the causes of poverty and injustice.
 (Faculty) I teach my students about the causes of poverty and injustices empowering them to improve society.



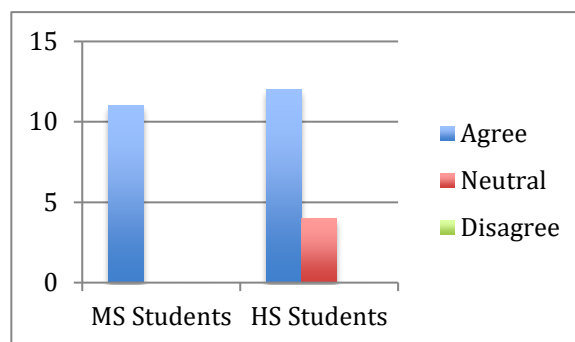
17. (Students) My teachers teach me to be concerned for human rights and dignity of each individual.



18. (Students) After a service project, I am expected to reflect on my experience.
 (Faculty) I encourage students to reflect on their service and make connections to the curriculum.



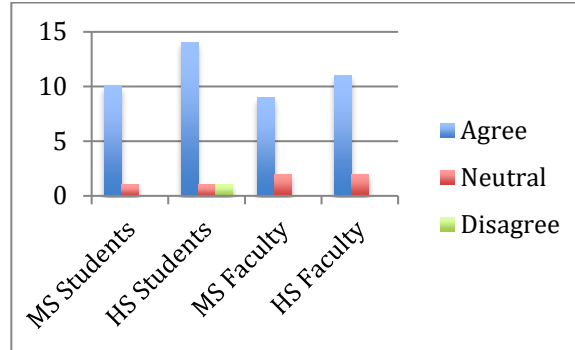
19. (Students) I am taught that the Blessed Mother is a model for service.



Adaptation & Change

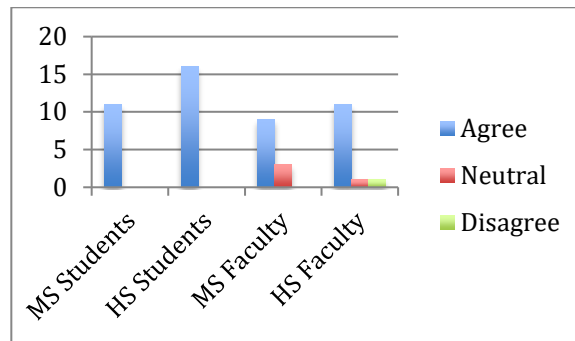
20. (Students) My teachers teach me how to become an agent of positive change.

(Faculty) I encourage students to become agents of change.



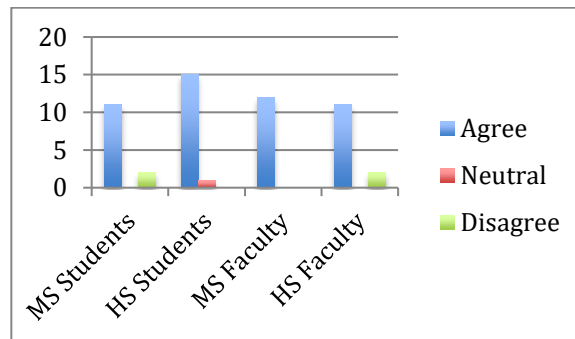
21. (Students) My teachers help me to be leaders of faith, service, and action.

(Faculty) I form students to be leaders of faith, service, and action.



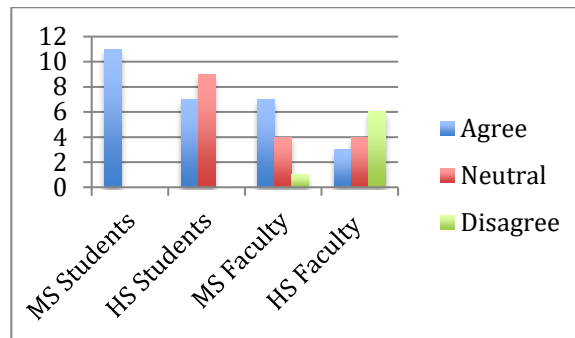
22. (Students) My teachers teach me to respect cultural differences.

(Faculty) I teach students to respect and dialogue with others from different cultural and religious backgrounds.



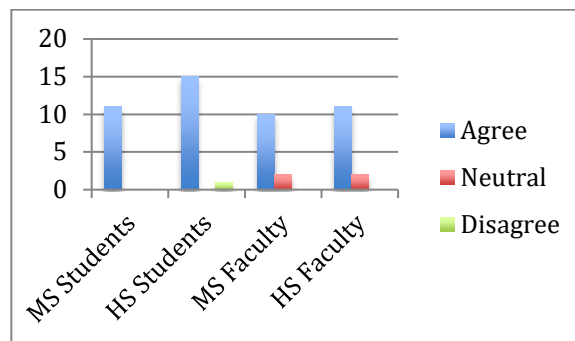
23. (Students) My teachers make connections with other academic disciplines when they teach.

(Faculty) Faculty work together across academic disciplines.

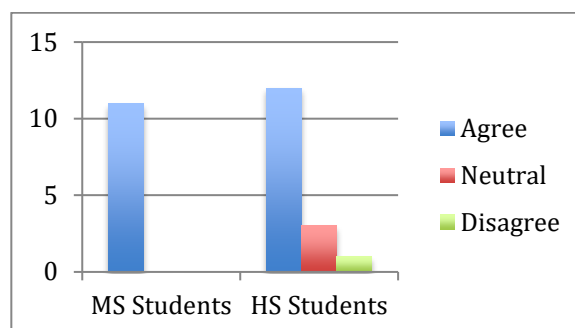


24. (Students) I am encouraged to evaluate alternatives and make good decisions.

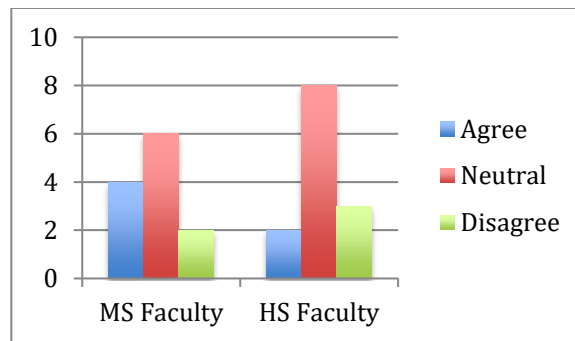
(Faculty) I challenge my students to evaluate alternatives when making decisions.



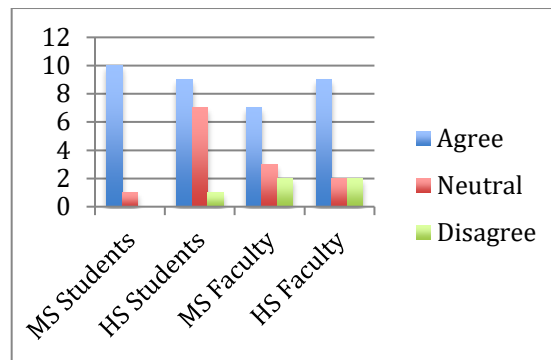
25. (Students) My teachers help me to appreciate another's point of view during discussions.



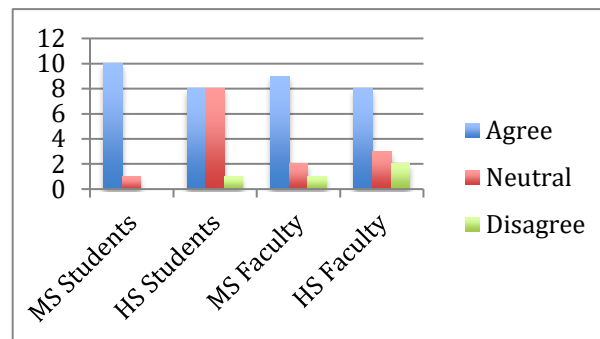
26. (Faculty) With the rapid growth of technology, I find it easier to form and educate our students at Chaminade.



27. (Students) I am encouraged to actively listen to God's call for me in my life.
(Faculty) I encourage students to actively listen to God's call in their life.



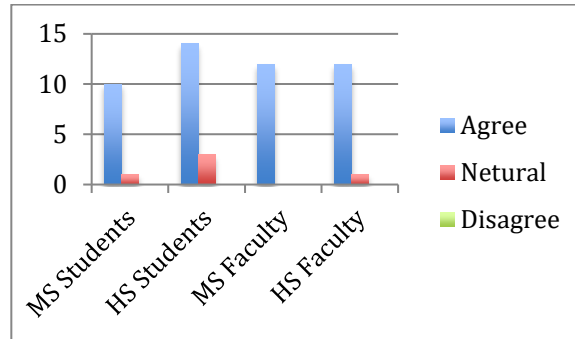
28. (Students) My teachers refer to the Characteristics of Marianist Education in class.
(Faculty) I refer to the Characteristics of Marianist Education in my class.



Integral, Quality Education

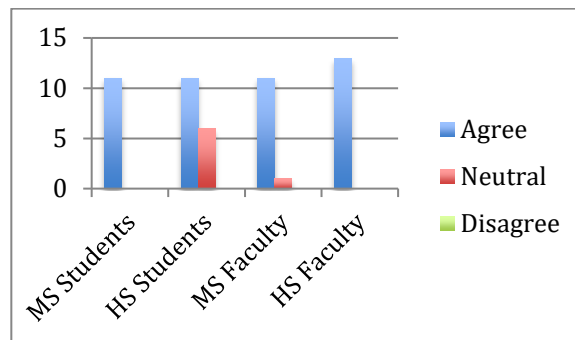
29. (Students) I am helped to develop my God-given talents.

(Faculty) I help students develop their God-given talents.

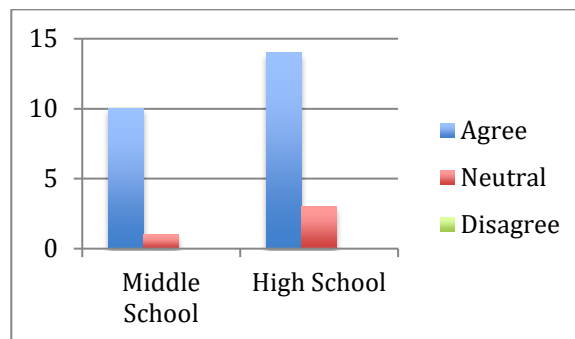


30. (Students) My teachers help me understand that learning is a lifelong process.

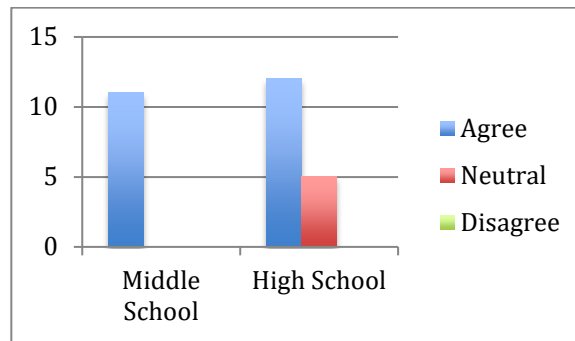
(Faculty) I teach my students to be lifelong learners.



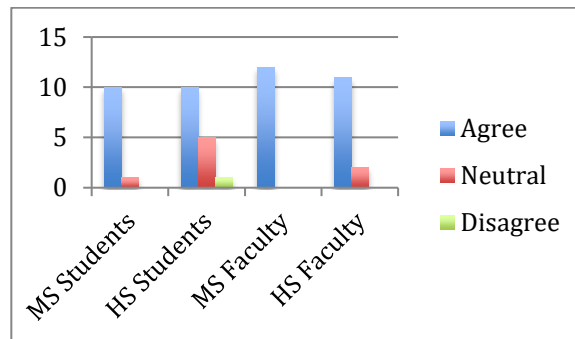
31. (Students) I am challenged to reach high standards.



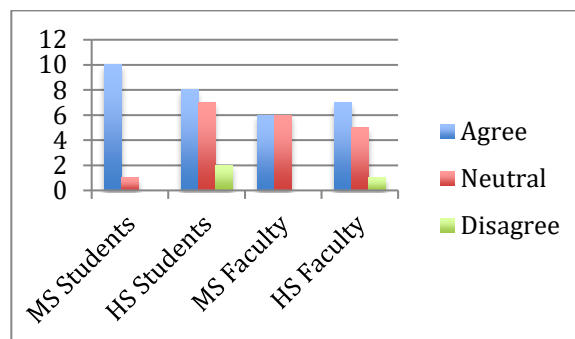
32. (Students) I have come to know and value myself at Chaminade.



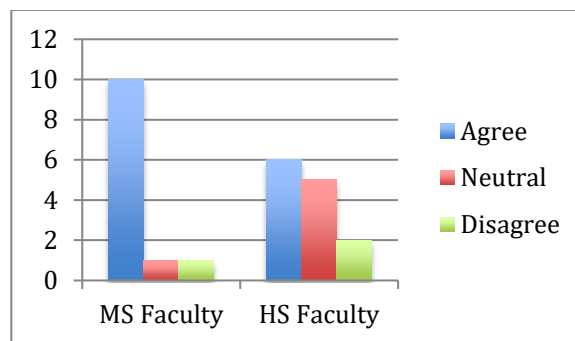
33. (Students) My teachers help me to honor diversity.
(Faculty) I honor diversity in my curriculum.



34. (Students) My teachers challenge me to balance my life activities with prayer, reflection, and service.
(Faculty) I encourage students to balance their life activities with prayer, reflection, and service.



35. (Faculty) There are opportunities for me to grow in the Characteristics of Marianist Education through formation programs, in-services, and/or Marianist conferences.



ANALYSIS OF THE SURVEY RESULTS

General Observations

The purpose of these student and faculty surveys was to determine their level of understanding and integration of the Characteristics of Marianist Education. I begin by making some general observations about the responses from my survey data. I have selected some examples from the survey to demonstrate agreements, disagreements, and idiosyncrasies that emerged from student and faculty responses.

When students were asked about their faith development, the general consensus was that teachers are forming their students to understand and reflect upon their faith, and are being welcoming towards other non-Catholic students. More often than not, the data indicated that middle students agreed more in their responses than did the high school students who kept a balance between agreeing and remaining neutral, with a few disagreeing. The faculty tended to be more consistent in agreeing.

In terms of social justice, the middle school students strongly agree that they are learning more about issues of poverty in their classes and are being encouraged to work

with the marginalized. In contrast, the data from the high school students showed an almost equal split between agreeing and remaining neutral with a few students disagreeing. In terms of the faculty, most of the teachers from both campuses agreed that they are teaching issues of poverty in their curriculum and encouraging their students to work with the marginalized.

The last example concerns how the faculty are making reference to the Characteristics of Marianist Education inside the classroom. The research data from this last example is critical in order to understand the level of engagement and understanding of the characteristics in the classroom. There is a high consensus between middle school students and middle and high school faculty that the characteristics are referenced inside the classroom. In contrast, there was almost an equal split between agreeing and remaining neutral among the high school students on this question. The discrepancy between middle and high school students is of great significance for my overall thesis project. Since the characteristics are the central core values for the school's educational philosophy, it is important that every student and teacher has a critical understanding of them to ensure that students are being formed in the Marianist charism.

At this point, I now focus on three themes that emerged from the survey data that impinge most directly upon my ministerial question: (1) an understanding and engagement of the charism and characteristics; (2) the current landscape of inclusivity; and (3) faculty formation. This discussion is followed by data gathered from faculty interviews.

Three Significant Themes

Engagement with the Charism and Characteristics of Marianist Education

With the exception of the high school students, the survey data indicate that students and faculty generally understand and engage in the Characteristics of Marianist Education. To demonstrate this, I have isolated each of the characteristics and selected prominent questions from the survey to analyze how students are being formed.

1. Formation in Faith

Teachers are helping our students to understand and develop their faith.

Middle School	High School
<ul style="list-style-type: none">• Students: 11 agreed• Faculty: 6 agreed; 6 neutral	<ul style="list-style-type: none">• Students: 3 agreed; 10 neutral; 4 disagreed• Faculty: 7 agreed; 7 neutral; 3 disagreed

Teachers are promoting gospel values into their curriculum.

Middle School	High School
<ul style="list-style-type: none">• Students: 7 agreed; 4 neutral• Faculty: 11 agreed; 1 neutral	<ul style="list-style-type: none">• Students: 10 agreed; 4 neutral; 3 disagreed• Faculty: 11 agreed; 2 neutral

Teachers are encouraging our students to use Mary as a model for faith.

Middle School	High School
<ul style="list-style-type: none">• Students: 10 agreed; 1 neutral• Faculty: 5 agreed; 5 neutral; 1 disagreed	<ul style="list-style-type: none">• Students: 9 agreed; 5 neutral; 3 disagreed• Faculty: 9 agreed; 4 neutral

These results demonstrate that, in general, faculty members report that they are helping their students to develop their faith with gospel values and are emulating Mary as a model. Nonetheless, there is a discrepancy in two areas at two levels between faculty and

students as indicated above. First, when students and faculty were asked about faith development by their teachers, the high school students responded differently than their faculty: 3 high school students agreed, 10 remained neutral, and 4 disagreed. In contrast to the high school faculty, 7 agreed, 7 remained neutral, and 3 disagreed.

The second area concerns if teachers are encouraging their students to use Mary as a model for faith. The data show that 10 middle school students agreed and 1 remained neutral. In contrast to the middle school teachers, 5 agreed, 5 remained neutral, and 1 disagreed. This data indicates that some of the faculty are more intentional than others in encouraging students to use Mary as a model for faith.

In summary, both of these areas demonstrate that there is a need for greater faith development at Chaminade College Preparatory. If formation in faith is to be the foundation for the school's academic excellence and extra-curricular activities, then the faculty must exercise a greater effort or more effective means to help their students understand and develop their faith consistent with the Marianist charism.

2. *Family Spirit*

Teachers make Chaminade a “second home” for our students.

Middle School	High School
<ul style="list-style-type: none"> Students: 8 agreed; 3 neutral Faculty: 12 agreed 	<ul style="list-style-type: none"> Students: 10 agreed; 6 neutral; 1 disagreed Faculty: 13 agreed

Teachers help our students feel accepted.

Middle School	High School
<ul style="list-style-type: none"> Students: 11 agreed Faculty: 12 agreed 	<ul style="list-style-type: none"> Students: 11 agreed; 4 neutral; 2 disagreed Faculty: 12 agreed; 1 neutral

Teachers listen to students.

Middle School	High School
<ul style="list-style-type: none">• Students: 10 agreed; 1 neutral• Faculty: 12 agreed	<ul style="list-style-type: none">• Students: 10 agreed; 7 neutral;• Faculty: 13 agreed

These results demonstrate that Chaminade College Preparatory is a “second home” for many of their students where most feel accepted and listened to and authentic hospitality is exercised.

3. *Service, Justice, and Peace* Service

Teachers encourage students to work with the poor.

Middle School	High School
<ul style="list-style-type: none">• Students: 9 agreed; 2 neutral• Faculty: 9 agreed; 2 neutral; 1 disagreed	<ul style="list-style-type: none">• Students: 6 agreed; 5 neutral; 5 disagreed• Faculty: 10 agreed; 3 neutral

Teachers incorporate into their curriculum issues of causes of poverty and injustices.

Middle School	High School
<ul style="list-style-type: none">• Students: 10 agreed; 1 neutral• Faculty: 7 agreed; 5 neutral	<ul style="list-style-type: none">• Students: 7 agreed; 6 neutral; 2 disagreed• Faculty: 9 agreed; 1 neutral; 2 disagreed

Teachers use Mary as a model for service into their curriculum. (*Faculty not asked*)

Middle School	High School
<ul style="list-style-type: none">• Students: 11 agreed	<ul style="list-style-type: none">• Students: 12 agreed; 4 neutral

These results demonstrate that, overall, service, justice, and peace is an integral part of the faculty’s curriculum at the middle school level and students are encouraged to work with the poor, identify causes of poverty, and strive to emulate Mary as a model for service.

The data shows that at the middle school, there is a strong consensus between students and faculty who are working towards identifying ways of working with the poor. In contrast, at the high school level, 6 students agreed, 5 remained neutral, and 5 disagreed concerning their teachers' encouragement of working with the poor, while 10 teachers agreed and 3 remained neutral on the question. Furthermore, concerning whether teachers incorporate issues of poverty and injustices into their curriculum, there is a discrepancy at the high school level between students and their teachers: 7 students agreed, 6 remained neutral, and 2 disagreed while 9 teachers agreed, 1 remained neutral, and 2 disagreed.

In summary, the data indicate that the service program and learning about issues of injustices as well as poverty is more common at the middle school than at the high school level.

4. *Adaptation and Change*

Teachers encourage students to be positive agents of change.

Middle School	High School
<ul style="list-style-type: none"> Students: 10 agreed; 1 neutral Faculty: 9 agreed; 2 neutral 	<ul style="list-style-type: none"> Students: 14 agreed; 1 neutral; 1 disagreed Faculty: 11 agreed; 2 neutral

Teachers encourage students to be leaders of faith, service, and action.

Middle School	High School
<ul style="list-style-type: none"> Students: 11 agreed Faculty: 9 agreed; 3 neutral 	<ul style="list-style-type: none"> Students: 17 agreed Faculty: 11 agreed; 1 neutral; 1 disagreed

Teachers challenge students to have interreligious dialogue with others.

Middle School	High School
<ul style="list-style-type: none"> Students: 10 agreed; 1 neutral Faculty: 12 agreed 	<ul style="list-style-type: none"> Students: 15 agreed; 2 neutral Faculty: 11 agreed; 2 neutral

Teachers encourage students to listen to God’s call in their life.

Middle School	High School
<ul style="list-style-type: none"> • Students: 10 agreed; 1 neutral • Faculty: 7 agreed; 3 neutral; 2 disagreed 	<ul style="list-style-type: none"> • Students: 9 agreed; 7 neutral; 1 disagreed • Faculty: 9 agreed; 2 neutral; 2 disagreed

These results demonstrate that there is a consensus that faculty members are teaching our students to form positive interrelationships with people of different religious traditions and to be leaders and positive agents of change. Whether faculty challenges our students to listen to God’s call in their life seems to be more agreed upon among faculty and middle school students, with high school students demonstrating more ambivalence on the issue.

5. *Integral, Quality Education*

Teachers help students identify and grow their God-given talents.

Middle School	High School
<ul style="list-style-type: none"> • Students: 10 agreed; 1 neutral • Faculty: 12 agreed 	<ul style="list-style-type: none"> • Students: 14 agreed; 3 neutral • Faculty: 12 agreed; 1 neutral

Teachers help students understand that learning is a life-long process.

Middle School	High School
<ul style="list-style-type: none"> • Students: 11 agreed • Faculty: 11 agreed; 1 neutral 	<ul style="list-style-type: none"> • Students: 11 agreed; 6 neutral • Faculty: 13 agreed

Teachers challenge students to honor diversity.

Middle School	High School
<ul style="list-style-type: none"> • Students: 10 agreed; 1 neutral • Faculty: 12 agreed 	<ul style="list-style-type: none"> • Students: 10 agreed; 5 neutral; 2 disagreed • Faculty: 11 agreed; 2 neutral

Teachers challenge students to balance their life with prayer, reflection, and service.

Middle School	High School
<ul style="list-style-type: none">• Students: 10 agreed; 1 neutral• Faculty: 6 agreed; 6 neutral	<ul style="list-style-type: none">• Students: 8 agreed; 7 neutral; 2 disagreed• Faculty: 7 agreed; 5 neutral; 1 disagreed

These results demonstrate that there is consensus that faculty are helping their students to grow and develop their gifts in a community of great diversity and enabling them to see that learning is a life-long process. However, in the area concerning the way in which teachers are challenging their students to balance their life with prayer, reflection, and service, there are discrepancies. According to the data, at the middle school level, there is a discrepancy in the responses between the students and faculty: 10 students agreed and 1 remained neutral while 6 teachers agreed and 6 remained neutral. At the high school level, there is some inconsistency in the data as well: 8 students agreed, 7 remained neutral, and 2 disagreed. In comparison, 7 faculty agreed, 5 remained neutral, and 1 disagreed.

The discrepancies between campuses and among students and faculty may indicate that faculty encouragement and student efforts at balancing their work and prayer require greater attention. Clearly, there are challenges at the high school level, from the pressures of AP courses, college applications, sports, and other extra-curricular activities. Nonetheless, the data from both students and faculty indicate that students require greater formation in order to balance their daily life with prayer, service, and reflection.

Current Landscape of Inclusivity

The current landscape of inclusivity at Chaminade College Preparatory involves a diversity of religious faith traditions and cultures. There were two questions on the survey

under Formation in Faith that focused on our inclusivity and our Catholic identity. First, students were asked if our institution was inclusive of other religions to help them grow in their own faith as teachers taught them about tolerance and open-mindedness. The data show:

Middle School	High School
<ul style="list-style-type: none"> • Students: 11 agreed • Faculty: 12 agreed 	<ul style="list-style-type: none"> • Students: 13 agreed; 3 neutral; 2 disagreed • Faculty: 13 agreed

Second, students and faculty were asked if our inclusivity compromised our Catholicity.

The data show the following:

Middle School	High School
<ul style="list-style-type: none"> • Students: 9 agreed; 2 disagreed • Faculty: 2 agreed; 6 neutral; 4 disagreed 	<ul style="list-style-type: none"> • Students: 7 agreed; 4 neutral; 6 disagreed • Faculty: 2 agreed; 6 neutral; 5 disagreed

The results indicate that middle school students clearly agree that inclusivity of other faith traditions compromises the school's Catholic identity, while the high school students demonstrate less consistency in their answers. Among faculty, most either disagreed with the statement or remained neutral. This data may indicate either that students feel that they are receiving an insufficient experience of Catholicity in the classroom or that faculty are not aware of their students' needs or desires for greater or more intentional formation in the Catholic tradition.

Faculty Formation

The last question of the survey under Integral, Quality Education asks faculty members if there were opportunities for them to grow in the Characteristics of Marianist

Education through formation programs, in-services, and/or Marianist conferences. Here is what the data show:

Middle School	High School
<ul style="list-style-type: none"> Faculty: 10 agreed; 1 neutral 	<ul style="list-style-type: none"> Faculty: 6 agreed; 5 neutral; 2 disagreed

Between the two campuses, middle school faculty indicate that there are more opportunities for growth in the characteristics than do the high school faculty. Faculty interviews may provide the opportunity to gain a better understanding of the current formation programs that are offered at Chaminade College Preparatory through the Office of Mission Integration & Ministry.

Faculty Personal Interviews

The faculty personal interviews included five members from each campus and lasted 60 minutes each. Faculty members were randomly chosen to participate and represented both Catholic and non-Catholic religious backgrounds. The subject areas taught by the faculty who were selected range from Religion, Math, and English, to Spanish, Music, and History.

The data have been divided into two sections, middle school and high school faculties. I have included individual and general responses from the faculty. The following represent the questions and data from the faculty personal interviews.

1. In your own words, describe the Marianist charism and what it means to you.

Middle School Faculty	High School Faculty
Individual Responses: “Mary as a model, bringing Christ to the world...I refer to the five pillars	Individual Responses:

<p>(inclusivity, faith, Mary, mission, and community)”</p> <p>“...Mary related and we follow her ways and the Marianist motto: ‘Do whatever he tells you...’ it is the spirit of our community.”</p>	<p>“To bring Christ into the world...it is the way to change society and transform the world.”</p>
<p>General Responses:</p> <p>It is the backbone of our educational philosophy and takes on a holistic approach.</p>	<p>General Responses:</p> <p>We follow Mary and emulate her qualities to help form our students.</p> <p>It is a home of family spirit where everyone is welcomed and helps each other grow in community.</p>

2. What animates you about the Marianist charism?

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“Students are eager to engage and learn from each other, forming a real community.”</p> <p>“Mary, herself animates me because she is very relatable...I follow Mary in her ability to say ‘yes’ in bringing Jesus Christ to my work with my students.”</p>	<p>Individual Responses:</p> <p>“The Marianist brothers have always animated me because I have attended and worked at other Marianist schools...they have empowered me as a layperson to live out my faith with a sense of zeal.”</p> <p>“I am not sure how to answer this...I just love coming to a place where I feel part of something bigger than myself.”</p>
<p>General Responses:</p> <p>Our way of attempting to live as an authentic community of faith because of our religious diversity.</p> <p>The sense of collaboration that exists at Chaminade makes me want to do a better job every time.</p>	<p>General Responses:</p> <p>Its focus on Mary as a model to understand social justice and its impact in our world.</p> <p>The Marianist aspect of family spirit animates me.</p> <p>The inclusivity where everyone is welcomed helps me appreciate the Marianist.</p>

3. What impact does the Marianist charism hold for the Characteristics of Marianist Education?

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“The charism is the foundation for the characteristics...they coexist and build upon each other in a very educational way.”</p> <p>“The characteristics are not based on a religion...they are inclusive for any religion and for everyone.”</p> <p>“...forms students to be followers of Mary.”</p>	<p>Individual Responses:</p> <p>“The characteristics are borne out of the charism...the reason for the Marianist charism...it was the gift that our founders received.”</p> <p>“I am not sure how the charism are connected with the characteristics... but the characteristics are the standards from which we teach our students to live by.”</p> <p>“Is there a difference between the two? I am more familiar with the characteristics and try to teach by example.”</p>
<p>General Responses:</p> <p>The characteristics help guide my curriculum...but I am not sure what role the charism plays in the characteristics.</p>	<p>General Responses:</p> <p>The characteristics enrich and bring a new meaning to our community.</p>

4. What types of instructional processes do you use in your curriculum when integrating the Characteristics of Marianist Education?

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“I do a unit on the characteristics that involves the founders and history of the characteristics...includes multi-media presentations...include quotes by Marianist educators on the CME...I write the characteristic on the board that we focus on for my lesson plan and create a journal question for my students each day.”</p> <p>“I do it by example through building community, story, and imagination.”</p>	<p>Individual Responses:</p> <p>“I use the language from the characteristics to help formulate themes for my lessons plans.”</p> <p>“I refer to them in class as expectations for students to understand them as our graduation outcomes.”</p> <p>“I do it subconsciously without having to use the language from the characteristics or having to refer to them...this is how the characteristics help shape my curriculum.”</p>

<p>“I align my curriculum with the characteristics and refer to them in my daily lesson plans.”</p>	
<p>General Responses: I begin class with prayer and often times attempt to connect the characteristics with my lesson.</p> <p>I wish there was more discussion on the characteristics to learn best practices.</p>	<p>General Responses: At our department meetings, we discuss ideas on ways of integrating the characteristic that we focus on for the year.</p> <p>Sometimes it is difficult to use them in my classroom.</p>

5. Provide an example(s) of a characteristic that was integrated into a lesson plan.

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“I assign my 8th graders a research assignment that involves networking with other Marianist schools. Students research the school’s website and personally contact other students to inquire how the CME are lived out in their school.”</p> <p>“In Religion, every year I do a unit on ‘anti-bullying’ and connect it with family spirit...my students read the book ‘Wonder’ and watch the movie ‘Radio’...the common themes are about how to stand up for yourself and being accepted into a community.”</p> <p>“My students learn the Marianist Doxology in Spanish and other Marian prayers to demonstrate formation in faith.”</p> <p>“My music students were introduced to service, justice, and peace. We studied musicians that have written different genre of music, especially music that communicates a social or moral issue and its effect for our country.”</p>	<p>Individual Responses:</p> <p>“I do a mini-unit with my students on the state of Catholicism and use its context to see how the world is changing into a more secular one... the characteristics on adaptation and change and formation in faith help my students to critically think, engage in dialogue, and make decisions based on a consensus while incorporating discernment and prayer.”</p> <p>“In English, I introduced a unit on adaptation and change using literature, specifically, ‘The Tropic of Orange.’ Students were instructed to answer the essential question- ‘How do we as Angelenos relate to and find truth, identity, and meaning in a LA novel that reflect the quintessential transience, loneliness, and superficiality of life in LA?’ Writing prompts, group discussions, literary analyses, and personal reflection engaged the text with ideas of identity, community, and meaning.”</p>

General Responses: Adaptation and change and integral, quality education is constantly integrated in our lesson plans with our technology, student-centered learning strategy, and active collaboration among teachers and students.	General Responses: Our technology and innovative learning stems from the ability to adapt and change and to form our students holistically.
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6. Explain how the Characteristics of Marianist Education are measurable for student's growth.

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“All 8th graders participate in their portfolio project. The portfolio is a culmination of their 6-8th grade assignments that include journal prompts, research projects, essays, and tests...students categorize their assignments by CME and write 10 life lessons that they learned...they participate in an exit interview with another teacher to discuss their growth on the CME from their 10 life lessons.”</p> <p>“ACRE tests are used to assess students’ knowledge of the Catholic faith tradition.”</p> <p>“Positive interactions in the classroom and outside of the classroom help build interpersonal relationships with my students...it is easier this way to hold them accountable to their growth in the characteristics.”</p> <p>“We have to look for more concrete ways of measuring students’ growth.”</p>	<p>Individual Responses:</p> <p>“MS students take the ACRE tests to measure students’ knowledge of the Catholic faith...perhaps we could develop an instrument that will help us measure growth in the characteristics.”</p> <p>“The Office of Sponsorship from the Marianist province comes every four years to look for evidence of the integration of the characteristics at Chaminade...however, we don’t often hear about the findings and ways we can improve.”</p>
	<p>General Responses:</p> <p>We currently do not have a tool to measure our student’s growth in the characteristics. My hope is to see one</p>

	developed by the mission integration office.
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7. Which characteristic is difficult to integrate?

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“Adaptation and Change is the one that is difficult for me...I find that even students struggle...there is too much focus on technology at Chaminade and this characteristic is bigger than just technology...it is about preparing students to use faith as the foundation to look at their future; prepare them for their vocation and make good moral choices.”</p> <p>“Adaptation and Change is the more difficult one for me...Chaminade is always moving at a fast pace in order to be ahead of the current educational trends, especially when it comes to technology...technology is taking over and we are now simplifying the ability to critically think.”</p>	<p>Individual Responses:</p> <p>“Service, Justice, and Peace...our service program here is not authentic and there is a lack of understanding service vs. justice.”</p> <p>“Family Spirit is often taken for granted...if we want an authentic community, then everyone has to buy into the mission, support it and grow from it...only a few are doing it.”</p>
<p>General Responses:</p> <p>The difficult characteristic is faith because the population that we are serving is not 100% Catholic...there is such a diversity of faith traditions here that often times it becomes too inclusive and we lose sight of our mission as a Catholic school. I have basic knowledge of our Catholic doctrine.</p>	<p>General Responses:</p> <p>Faith becomes difficult at times in the classroom because we have minimal experience with Catholic doctrine and its teachings.</p> <p>As the diversity of faith traditions continues to increase at Chaminade, it will be difficult to maintain our Catholicity and therefore making faith the most difficult one.</p>

8. How do non-Christian students respond to the Characteristics of Marianist Education?

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“Anyone could relate to the characteristics...however, we walk a fragile line and tend to compromise our Catholicity...While we don’t want to water down our Catholicity, we have to be aware of our diversity...In Religion classes, we follow our diocesan standards and Marianist pedagogy...But often times I feel that we tend to ignore our Catholic families because we are not going deeper enough...I have analyzed the ACRE tests to assess our Catholic education and our Catholic students score higher than non-Catholics...how do we help our Catholics grow deeper?”</p>	<p>Individual Responses:</p> <p>“Any school would want the characteristics because they are general and anyone could be formed by them...I attempt to make them work with my non-Catholic students.”</p>
<p>General Responses:</p> <p>The non-Catholic students seem to embrace them and do not feel threatened by them.</p> <p>Our non-Catholic students can grow in their own faith through our characteristics because they are very inclusive and welcoming.</p>	<p>General Responses:</p> <p>The characteristics make all of our students feel welcomed and accepted to the Chaminade family because they are articulated with a sense of family spirit.</p> <p>They are universal and have the capacity to enhance any class and subject.</p>

9. What type of formation has Chaminade College Preparatory provided for you in understanding and furthering the Marianist charism?

MS Faculty	HS Faculty
<p>Individual Responses:</p> <p>“I have attended Marianist conferences (TAM, MEC, and LIFE) and have held national offices for the Marianist province...I am also a Marianist Lay Affiliate.”</p> <p>“There are opportunities to attend retreats and service work.”</p>	<p>Individual Responses:</p> <p>“There are many opportunities for spiritual growth through the mission integration office...but should be publicized better.”</p> <p>“It seems to me that the new hires have a strong formation program...what about the veterans? There is currently no formation program other than ‘moments of education’ at faculty meetings.”</p>

<p>“There are faith-sharings on our campus to grow spiritually.”</p> <p>“Through Chaminade, I have become a Marianist lay affiliate.”</p>	<p>“Mission integration facilitates retreats for faculty and staff...we also have Masses that are celebrated once a week and our large community monthly Masses.”</p>
<p>General Responses: Office of Mission Integration & Ministry provides opportunities to attend Marianist conferences and engages faculty in continued education and formation sessions for new hires...more should be offered for veteran teachers.</p>	<p>General Responses: Opportunities to attend Marianist conferences are offered to all of our educators.</p>

10. How can Chaminade College Preparatory help you deepen your understanding of the Marianist charism and the Characteristics of Marianist Education?

MS Faculty	HS Faculty
<p>Individual Responses: “We need to do a better job in using each other as best resources...there needs to be more conversation on the characteristics with each other...more time should be dedicated to curriculum planning and having discussions at our team meetings on the characteristics.”</p>	<p>Individual Responses: “Make better use of our resources and invite others to learn more about Marianist philosophy so that they may animate others; right now, it seems as if only mission integration is responsible for it.”</p> <p>“I would like to be invited to participate in the Marianist Visitation Program to learn from other Marianist schools’ best practices.”</p>
<p>General Responses: There should be more collaboration with our faculty on how to better integrate the characteristics.</p> <p>We are interested in forming groups to read more about the founders and Marianist wisdom.</p>	<p>General Responses: A better structure for continued education and formation should be in place. There is much emphasis on new hires and teachers who have been here long are not being offered continued formation.</p>

Analysis of Faculty Personal Interviews

The purpose of the faculty personal interviews was to gain a better understanding of the faculty's growth and work with the Characteristics of Marianist Education. As in the analysis of the student and faculty survey, I begin with some general observations about the responses from the interview data. I have selected some examples from the interviews to demonstrate commonalities and distinctions that emerged from faculty responses.

In general, faculty from both campuses acknowledge that Mary has a central role at Chaminade College Preparatory and how they form their students. On the other hand, the interview data also demonstrates that there seems to be some disconnection by some of the faculty members with the understanding and impact of the charism in connection to the Characteristics of Marianist Education. While some faculty members provided ample examples of lesson plans that integrate the characteristics, others mentioned how the characteristics inform how students engage with technology and changing trends in learning. This attempt of connecting the characteristics with pedagogical trends could have been further expanded to validate "why we do what we do" in students' learning.

The interview data also shows that faculty seem to embrace the Marianist philosophy in their work with students. Their responses indicate that faculty genuinely care about the mission of the school to form their students in the Marianist tradition. This awareness is important because it demonstrates that faculty members have cultivated in their work the attitudes and characteristics that Marianists want to develop in their sponsored schools.

Having made some general observations about the interview data I now focus on the three same themes from the survey in dialogue with the faculty interviews to illuminate

my ministerial question: (1) an understanding of the charism and characteristics; (2) the current landscape of inclusivity; and (3) faculty formation.

Engagement of the Charism and Characteristics of Marianist Education

The first three questions (1-3) of the interviews focus on faculty's understanding and engagement of the charism and the characteristics. First, faculty were asked to describe the Marianist charism and what it means to them. Faculty from both campuses referred to Mary as a model to help bring Christ into our world. Their understanding of emulating Mary is about building an authentic community. Next, faculty were asked how they were animated by the charism. Most of their responses include being "eager to engage and learn from each other to form an authentic community." For most of them, there is also a sense of zeal to emulate Mary and learn from her ways to help students grow. Lastly, faculty described ways in which the charism impacts the characteristics. Only two faculty members from each campus made the connection of the charism being the "foundation" and "reason" for the characteristics. In contrast, the responses of the other faculty show that they are not aware of the connection between the charism and the characteristics.

The next two questions (4 and 5) focus on the integration of the characteristics into faculty's curriculum. First, faculty were asked about the types of instructional processes that they use in their curriculum when integrating the characteristics. Overall, their responses show that faculty make a real intention to "align the characteristics to their curriculum" and/or refer to them in the classroom. This correlates positively with the response to question number 28 which asked both students and faculty if the characteristics are referred to in the classroom. The data bear this out.

Middle School	High School
<ul style="list-style-type: none"> • Students: 10 agreed; 1 neutral • Faculty: 9 agreed; 2 neutral; 1 disagreed 	<ul style="list-style-type: none"> • Students: 8 agreed; 8 neutral; 1 disagreed • Faculty: 8 agreed; 3 neutral; 2 disagreed

The second question that was asked of faculty was to provide an example of a characteristic that was integrated into a lesson plan. There was a variety of responses from faculty that demonstrate how a particular characteristic is integrated into their lesson plans. They provide a platform in their curriculum for the characteristics to engage in student's learning and development. For example, at the middle school level, one faculty member assigns an 8th grade research assignment in Religion that involves networking with other Marianist schools. Students engage with other Marianist students to inquire about how the characteristics are lived out at their school. At the high school level, an English teacher introduces a unit on Integral, Quality Education using literature, specifically, "The Tropic of Orange." Students look at how "Angelenos relate to and find truth, identity, and meaning in a LA novel that reflects the quintessential transience, loneliness, and superficiality of life in LA." Students complete writing prompts and engage in discussions to discuss literary analyses and personally reflect on the text. Both middle and high school faculty members agree that Adaptation and Change is constantly integrated in their lesson plans. Students use technology (one-to-one laptops) and innovative learning strategies such as student-centered learning, flipping the classroom, and hybrid online courses to increase their level of learning.

In general, both survey and faculty responses indicate that students are not only learning about the Characteristics of Marianist Education, but also are being formed by them as faculty incorporate them as they develop their lesson plans and make connections

to them in the classroom.

Current Landscape of Inclusivity Revisited

Questions 6-8 focus on inclusivity in which faculty were asked if the characteristics are measurable, which one was difficult to integrate, and how non-Christian students respond to the characteristics. The data concerning how the characteristics are measurable for student's growth is worth noting because it demonstrates that the middle school has two measurements in place: an 8th grade portfolio and the ACRE (Assessment of Catechesis Religious Education) test. The 8th grade portfolio is a culmination of students' assignments that are categorized by the characteristics. While the ACRE test does not measure the characteristics directly, it assesses students' knowledge of the Catholic tradition. However, there are themes that flow from the characteristics in the ACRE test that students could easily relate to. Nevertheless, the middle school campus seems to have measurements that are capable of determining how students are growing in the characteristics.

In contrast, at the high school, there is nothing currently in place to assess student's growth and development in the characteristics. However, one high school faculty member did mention that the Office of Sponsorship visits Chaminade College Preparatory every four years to look for evidence of the integration of the characteristics. The visit is done for both campuses to ensure that mission effectiveness via the characteristics is implemented at the institutional level. In summary, the Sponsorship office visit is the only tool for measuring the characteristics that is currently in place at the high school campus.

When faculty were asked about the characteristic that is most difficult to integrate for them, both campuses agreed that it was formation in faith. With the increase of a

diversity of religious faith traditions, faculty state that the difficulty lies in their minimal knowledge in Catholic teaching and doctrine. They aspire to learn more about the Catholic tradition in order to use more of the Church's perspectives in the classroom experience. Referring to the students' survey (#6), students see this as compromising Catholicity, while the faculty survey (#6) shows that it is difficult to integrate Catholic perspectives into their curriculum because of the diversity of religious faith traditions.

Lastly, when faculty were asked about how non-Christian students respond to the characteristics, there is a general consensus that the Characteristics of Marianist Education are applicable to non-Christian students. Faculty members say that the characteristics are universal values for all of their students and, if embraced correctly, can help their students grow in their own faith and mature to be good, moral citizens. However, one middle school faculty member commented that "we walk a fine line and tend to compromise our Catholicity...while we don't want to water down our Catholicity, we have to be aware of our diversity." In general, this continues to call faculty to attend to how they are forming their non-Christian students through the characteristics and how well-versed faculty members are in the richness of our Catholic tradition.

Faculty Formation

The last two questions (8 and 9) focus on formation in the charism and ways in which faculty's understanding can be further deepened. Faculty responses indicate that there seems to be more opportunities for formation at the middle school campus than at the high school, other than the general Marianist conferences. The data from the faculty survey (question #35) also confirms that there are more opportunities at the middle level and fewer

at the high school. However, there is also a general consensus that a more structured formation process is offered for new hires and none for the veteran teachers. The faculty desire more formation in deepening their understanding of the charism and the characteristics, sharing of their best practices with each other, and participating in a more structured formation process.

CONCLUSION

The data summarized above contain several indicators concerning the ministerial concern of this thesis project. First, the faculty's understanding of the Marianist charism is rooted in their understanding of Mary who brought Jesus into the world. For some of them, this leads to a zeal to emulate Mary to their students and teach them about Mary's attitudes. However, there is a lack of understanding of how the charism impacts the characteristics. This seems to suggest that some of the faculty do not know about the development and history of the characteristics which interprets the Marianist charism today. Nonetheless, this doesn't seem to compromise the work that faculty members are doing as they provided examples of the integration of the characteristics in their instructional practices and lesson planning. Referring to student responses from the survey, for example, students indicated that teachers use Mary as a model for service into their curriculum (11 middle school students agreed; 12 high school students agreed and 4 remained neutral). The majority of students also indicated that teachers are promoting gospel values into their curriculum (7 middle school students agreed, 4 remained neutral; 10 high school students agreed, 4 remained neutral and 3 disagreed). Finally, students indicated that teachers encourage them

in the classroom to be agents of positive change (10 middle school students agreed; 1 remained neutral; 14 high school students agreed, 1 remained neutral, and 1 disagreed).

Second, from the student's point of view, some of the faculty are compromising the school's Catholicity by struggling to keep a fine line within Catholic principles while engaging students in discussions on their own views from their respective religious faith traditions. This point is very important at Chaminade College Preparatory where half of their student population is not Catholic. While our Catholic tradition stresses the importance of inclusivity, it seems to me that the faculty are challenged to talk about distinctions between the Catholic tradition and other religious faith traditions. Moreover, it appears that teachers aspire to learn more about Catholic doctrine in order to increase their knowledge and provide a stronger framework in their teaching, especially with the increase of a diversity of religious faith traditions.

Finally, while faculty formation in growth of the charism and Characteristics of Marianist Education is offered at Chaminade College Preparatory, veteran teachers would like a more structured type of formation process like the one already in place for the newly hired faculty members. According to all of the data, there are more opportunities for such formation at the middle school than there are at the high school. As previously mentioned, faculty care about their work and they trust in the characteristics in order to properly form our students. Through their responses, it is evident that the desire for self-growth and understanding of Catholic and Marianist perspectives are important for them and in their work with students. There seems to be no doubt that if a stronger formation program was considered in our Marianist school, it would foster optimism and self-growth

by enhancing the way that faculty are being animated by the charism and by further engaging the characteristics in their instructional practices and in their students.

These three themes that emerged from the survey data and faculty personal interviews will be tested in the next chapter. I will engage in Osmer's interpretive task that seeks reasons for these themes by drawing on theories from the arts and sciences in order to understand the underlying issues.

CHAPTER TWO

Factors Impacting Faculty and Student Understanding and Engagement with the Charism

*Our large numbers in the '50s were an abnormality.
We are not dying, the spirit is simply being caught by others.*¹

INTRODUCTION

In Chapter One, I explored three specific themes derived from the research data: (1) engagement of the Marianist charism and Characteristics of Marianist Education, (2) inclusivity and Catholic identity, and (3) faculty formation in the Marianist charism. I concluded that students and faculty understand and engage in the charism and Characteristics. Nevertheless, the desire for inclusivity is seen by some as compromising the school's Catholic identity and more faculty formation is needed in order to grow in the Marianist charism and its connection to the Characteristics of Marianist Education. In this chapter, I will engage in Osmer's interpretive task by drawing on the theories of reconstruction of a charism in Catholic education put forth by John Braniff and by examining methods of transference of a religious community's charism in Catholic school programs proposed by Peter Lynch.

JOHN BRANIFF'S THEORY OF CHARISM-RECONSTRUCTION

John Braniff is a Catholic educator and scholar in Australia. As a school principal, Braniff administered at a Marist school and focused on redefining the religious order's charism in

¹ Sister Katrina Brill, in "Tall Orders," by Linda Morris, *The Sydney Morning Herald*, March 5, 2005, accessed December 28, 2016, <http://www.smh.com.au/news/National/Tall-orders/2005/03/06/1110044256902.html>.

Catholic education. He developed a theory on charism re-construction by studying the evolution of the laicization of education, contemplating the elucidation of a charism in Catholic education, and asserting that teachers in Catholic schools must be role-models for their students.² Braniff's theory argues for a "whole Church" approach rather than a "charism-based" approach if the identity of a Catholic school is to be maintained.³ This approach challenges the Catholic Education Offices in his native Australia to "be better occupied in defining and re-claiming the central and common mission of the Australian Catholic School" which consists in "sustaining orthodox, post-Vatican II, Catholic Secondary Schools."⁴

In his theory, Braniff describes how the laicization of the teaching force in secondary schools accelerated from early seventies onwards. With this acceleration, religious orders resolved to retreat while attempting to guarantee not only the Catholic identity of the schools they were relinquishing, but also respect for the tradition and specific character of the particular religious order involved. The word on everybody's lips was "charism" and the analysis, elucidation, and dissemination of the charism of a founder became a veritable "growth industry" in Catholic education because it has New Testament roots and is a post-Vatican II concept.⁵ The rebirth in explicit interest and elucidation of a congregation's charism is linked to the Vatican II document *Perfectae Caritatis*, "On the

² John Braniff, "Charism and the Concept of a Catholic Education," *The Australasian Catholic Record* 84:1 (2007): 24.

⁴ Ibid., 33.

⁵ Ibid.

Renewal of Religious Life,”⁶ in which all religious orders were urged to return to the Gospels and to the charism and aims of each founder. The theological nature of the term charism in this exhortation is aimed at the spiritual core of the individual religious order.⁷

For those congregations with educational institutions, a return to the spiritual core of the founder necessitated the investment of time, research, and development of the founder’s charism as it applied to education. The exhortation required religious orders not only to articulate clearly their particular charism, but also to engage in a process to identify how the charism is embodied in their sponsored schools. In the 1960’s, many religious congregations were at their most numerous of professed brothers and sisters. Many schools had vowed religious as principals and teachers.⁸ However, with the decline in numbers of religious in the ensuing years, congregations began to induct lay teachers and principals into the spirit and aims of their founder in order to continue to perpetuate the charism in the educational vision of the schools. ⁹

From the beginning, religious communities coordinated the curriculum and the methodology of their educational philosophy with their charism which led to promulgating a collection of regulations and manuals for school officials and teachers on how to teach according to their educational philosophy.¹⁰ The manuals were “practical handbooks

⁶ *Perfectae Caritatis*, the Decree on the Adaptation and Renewal of Religious Life, deals specifically with the institutes of consecrated life in the Roman Catholic Church. The decree was promulgated by Pope Paul VI on October 28, 1965.

⁷ Braniff, “Charism,” 24.

⁸ Ibid.

⁹ Ibid., 25. An example that Braniff provides in his theory is the Society of Jesus who defined the educational aspects of the charism by devising a program called a “Colloquium on the Ministry of Teaching” which enabled lay faculty and religious to reflect upon the basic assumptions of Christian and Jesuit education.

¹⁰ Ibid., 25-26.

intended to keep young teachers, who had often been inadequately trained, on the straight and narrow.”¹¹ However, Braniff believes that this led to a confusion between the founder’s charism and the religious order’s tenuous re-construction of a philosophy of education. This, according to Braniff, is a service neither to the lay teachers they are seeking to induct and inspire, nor to the cause of Catholic education as a whole. Braniff is not calling into question the concept of the charism, but rather calling into question the concept of a religious order’s philosophy of education as extrapolated from the charism. This is because Braniff sees charism as “a nebulous and inaccessible theological concept for ordinary people, and...suspect[s] the long-term usefulness of the attention that religious institutes...are giving to the promotion of their charisms among lay people.”¹² While Braniff does not doubt that in the charism lay faculty are inspired by a founder’s zeal, energy, and generosity of spirit, to induct them into the animating charism through an educational philosophy often based upon a variety of short extracts from a founder’s writings is an exercise for which Braniff finds no practical or historical justification.¹³

Braniff’s response to this apparent disjuncture between charism and educational philosophy is his theory of charism re-construction. He believes that religious communities would be better occupied in defining and re-claiming the central and common mission of a Catholic school rather than that of the charism of their religious communities, especially in view of the increasing numbers of non-Catholic or non-practicing Catholic teachers engaged in the faith formation of students. In his experience, the current Marist strategy of

¹¹ Braniff, “Charism,” 29.

¹² Green, Michael. "John Braniff, *And Gladly Teach: The Marist Experience in Australia 1872-2000*." *Journal of the Australian Catholic Historical Society* 28 (2007): 77.

¹³ Braniff, “Charism,” 26.

inviting the “serious Catholics” among their staffs to formation seminars and pilgrimages to the foundation sites of the Order is not a positive strategy. Moreover, he contends that no matter how many layers of Marist formation are offered to non-Catholic or non-practicing Catholic staff, they will not be transformed into vibrantly Marist or Catholic role-models for their students. As a result, Braniff believes that a “whole Church” rather than an Order or charism-based approach is needed if the Catholic identity of a school is to be maintained.¹⁴ Unfortunately, Braniff does not offer any explanation of this approach or how it relates to charism re-construction.

Engagement of the Charism and Characteristics of Marianist Education

While Braniff’s theory on charism re-construction provides insights into some of the results of my research, I am concerned about his exclusion of a “charism-based approach” in a Catholic school in order to maintain its identity. In this section, I will demonstrate how Braniff’s theory provides insights into my research but will also argue against his theory.

As previously mentioned, my analysis of the survey results concluded that, consistent with the Marianist charism, the faculty who were surveyed report that, in general, they are helping their students to develop their faith with gospel values by emulating Mary as a model. This is supported by data from the faculty surveys and interviews which indicate that faculty are animated by the Marianist charism and emulate Mary in order to build an authentic community and to foster faith formation. For example, a middle school teacher stated, “Mary, herself animates me because she is very relatable...I

¹⁴ Braniff, “Charism,” 33-34.

follow Mary in her ability to say ‘yes’ in bringing Jesus Christ to my work with my students,” while a high school teacher responded, “we follow Mary and emulate her qualities to help form our students through a sense of family spirit.”

Thus, among the faculty surveyed, there is an emphasis on how they emulate Mary for their students, a theme which resonated in Fr. Chaminade who spent his entire life inspiring the Marianists to emulate Mary and to form others in faith, just like Mary did for Jesus. The responses of the faculty surveyed indicate that many emulate Mary to their students, attempt to foster hospitality and a sense of family spirit and strive to form them in faith. This may suggest a consistency with Braniff’s theory that formation in the charism is effective only if the faculty are inspired by charism itself. However, while formation in the charism has generally been transformative for the faculty surveyed, it has had mixed results in terms of faith formation in the students.¹⁵ This may derive from how faculty perceive the connection between the charism and the Characteristics of Marianist Education.

In his research, Braniff argues that parallels and confusion exist between the educational vision and the founder’s charism.¹⁶ While he is not questioning a founder’s charism and its impact in the school, he is more concerned about the religious order’s vision for education. Braniff’s theory of charism re-construction contends that the charism must clearly impact the educational vision or philosophy of the school if it is to be useful in the formation of its faculty and students. While he believes that faculty are inspired by a founder’s charism, he does not suggest that the charism be the foundation of the educational

¹⁵ See research results in Chapter One.

¹⁶ Braniff, “Charism,” 26.

philosophy.

My research data tend to support Braniff's argument. The results indicate that the connection between the charism itself and the vision for education embodied in the Characteristics of Marianist Education is not clear to faculty. According to the survey, while most students and teachers from both campuses agree that the Characteristics of Marianist Education are evident inside the classroom, data from faculty interviews indicate that the majority of faculty who were interviewed are not sure how the charism is connected to the Characteristics. For example, a middle school teacher states that "the Characteristics help guide my curriculum...but I am not sure what role the charism plays in the Characteristics," while high school teacher indicates that "I am not sure how the charism is connected with the Characteristics...but the Characteristics are the standards from which we teach our students to live by."

Thus, based on the responses of those surveyed, the data show that the connection between the Marianist charism and the Characteristics of Marianist Education as an educational philosophy is tenuous at best. This lack of connection may compromise the zeal and energy that Fr. Chaminade hoped would derive from the charism in the education of students. Without this connection, the founding charism of Fr. Chaminade risks having no relevance for student's formational growth in the Characteristics of Marianist Education and no relevance for faculty seeking to form their students in these Characteristics.

Current Landscape of Inclusivity Revisited

The next research theme concerns the level of inclusivity and its impact on Catholic identity. The theme of inclusivity in Braniff's theory of charism re-construction takes a

different direction than this study because he is concerned with the percentages of non-Catholic and non-practicing Catholic teachers in the schools rather than with non-Catholic students. Because of this, I will focus on Braniff's argument that all faculty, whether Catholic or not, are to be role-models of faith for students.

Braniff affirms that the post-Vatican II documents in Catholic education are quite unanimous in asserting that teachers in Catholic schools must be role models for their students.¹⁷ His theory, however, claims that no matter how many coats of a charism is applied to non-Catholic or non-practicing Catholic staff, they will not be transformed into vibrantly Catholic role models for their students. This is why he believes in a "whole Church" rather than an Order or charism-based approach is needed if the Catholic identity of schools is to be maintained.¹⁸ Nevertheless, the data in this study seems to indicate that faculty, whether Catholic or non-Catholic, practicing or non-practicing, are perceived as role models of faith by students. It may well be that faculty members who embrace Mary's attitudes of love, faith, justice, service, hope, and compassion, who emulate these for their students and who are perceived to hold the Marianist Characteristics in high regard are experienced by the students surveyed to be a role-model in faith regardless of their religious tradition. Moreover, this could demonstrate an implicit and yet unrecognized connection between the charism and the educational vision articulated in the Characteristics that needs to be further explored.

¹⁷ Braniff, "Charism," 33.

¹⁸ Ibid., 34.

Faculty Formation

The last theme that emerged from the data focuses on faculty formation in growing and understanding the charism and the Characteristics of Marianist Education. As previously mentioned, Braniff acknowledges the impact of a founder's charism on devising new theories of education and indicates the positive effect of the founders' zeal and passion in inculcating teaching as a true vocation for lay men and women.

While, as Braniff contends, a sense of vocation in Catholic education can be instilled through focus on the teaching ministry of the Church, vocation and ministry in a *sponsored* institution is inherently tied to the founding charism of the institution and its unique embodiment in the educational philosophy of that institution. Thus, the way that Chaminade faculty will better understand their work as a vocation to the Church is through intentional formation focused on Fr. Chaminade's founding the charism and his educational vision for the Marianist schools. Data further indicate that the general desire among faculty is for a more structured formation that will deepen their understanding of the charism and Characteristics. For example, faculty stated that they would like to attend Marianist conferences and engage in continued education and formation sessions that will not only deepen their understanding in the charism, but also engage in deeper conversations on the wisdom of the Marianist founders.

In summary, charism re-construction at Chaminade College Preparatory depends on a strong formation program that has the capacity to foster two things. First, it must foster the faculty's ability to understand their work as a vocation based specifically on the Marianist charism. Second, it must animate the faculty's engagement with the

Characteristics of Marianist Education as an integral embodiment of the charism of the founder.

Summary of Braniff's Theory of Charism Re-Construction

Braniff's theory of charism re-construction focuses on the apparent disjuncture between charism and educational philosophy. Therefore, the explicit connection between the charism and the Characteristics of Marianist Education is essential in order to help form students in an educational vision that is consistent with Fr. Chaminade's charism. While faculty generally refer to the characteristics inside the classroom, there is difficulty with making a connection to the Marianist charism. Since the educational vision of the Marianists are the Characteristics of Marianist Education, without a proper understanding of Fr. Chaminade's charism by our faculty, the impact of the charism on the characteristics becomes ambiguous. However, fostering a clear connection between the charism and the characteristics may inspire faculty to a zeal and energy animated by the charism to further the characteristics in their work with students. Moreover, contrary to Braniff's theory, as faculty model Mary's attitudes of love, faith, justice, service, hope, and compassion for their students, they become role-models of faith regardless of whether they are non-Catholic or Catholic, practicing or non-practicing. Hence, there is a need to shift from Braniff's theory of charism re-construction to that of charism transference proposed by Peter Lynch.

PETER LYNCH'S THEORY OF CHARISM-TRANSFERENCE

Peter Lynch is a Catholic educator and administrator and is currently principal of a local parochial school in the Archdiocese of Los Angeles. When he graduated from Loyola Marymount University (LMU) in Los Angeles in 2011, he wrote a dissertation titled, "Preferential Options and Palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious to Lay Educators."¹⁹ Lynch's theory of charism-transference was developed to examine how Westside Catholic Girls High School (WCGHS) established programs and curricular methods in order to transfer the Religious of the Sacred Heart of Mary's (RSHM) charism to its lay educators and students in the areas of social justice, diversity, and social and political awareness. He collected data about charism transference by interviewing adults and students and included additional research by analyzing school literature. His analysis determined that the school institutionalized the founders' charism through: (1) faculty's understanding the charism; (2) integration processes in the academic curriculum; and (3) commitment to student awareness. The conclusion that Lynch came up with was the importance of establishing the RSHM charism *formally* as part of the institutional structure for the high school.

Lynch defines the term charism as the unique gift or focus that a particular order seeks to impart as part of its role in promoting renewal in the Church. The charism of the founder gives each religious community that dynamism which defines it, often called its particular spirit and provides for the future a certain constancy of orientation that allows a

¹⁹ Peter Paschal Lynch, "Preferential Options and Palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious to Lay Educators," Doctoral Dissertation, Loyola Marymount University, Summer 2011, accessed December 27, 2016, <http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1196&context=etd>. A palimpsest is constructed through writing one text over the erasure of another on parchment. See p. 112.

continual revitalization and change in external forms.²⁰ Lynch's definition of charism is central for understanding the transference process because the experience of a founder's charism determines the way that the school institutionalizes and establishes an educational vision. For the RSHM, this gift is promoting a caring education and social justice among young women. Thus, their charism shapes a unique means for forming Catholic identity and educating their students about social justice.

For Lynch, charism-transference is "the organized integration of the founders' charism into the culture of the school."²¹ What is unique about this term is the intentional focus on the charism and the process by which to establish the educational culture. Charism-transference happens when the original charism of a founder is embodied in the work of the RSHM religious, who in turn provide a model of the charism for lay educators and students and create something new and original for its time. In the process, the integrity of the charism is maintained as it takes on new form in the lives of the school and its educators and students. In essence, the school becomes a "bricolage"²² that forms a 21st century representation of the original outreach to women and orphans begun by Pere Gailhac, Mere St. Jean, and the other founders of the RSHM.²³

Beginning with their charism – "that all may have life and have it to the full" – the RSHM developed five goals to keep their charism animated and effective: to foster a personal relationship with God; to create unity through diversity; to instill a lifelong love

²⁰ Lynch, "Preferential Options and Palimpsests," 12.

²¹ Ibid., 13.

²² Ibid., 113. A bricolage is an improvisation using whatever materials are found at hand.

²³ Ibid., 109.

of learning; to encourage and affirm personal growth; and to awaken a consciousness of social justice.²⁴ Faculty are formed in the charism and goals through participation in induction days offered by the RSHM International Network of Schools which is a consortium of several primary and secondary schools from throughout the world that continue to study the RSHM charism. During the induction days, faculty are exposed to presentations and discussions on the history and tradition of the RSHM. It gives faculty opportunities for self-reflection on the charism and how it is to be lived out in their work.²⁵ Faculty also participate in pilgrimages to Beziers, France to visit the Institute of the RSHM and the shrine of their founder Pere Jean Gailhac, SJ. The purpose of their pilgrimage is to undergo an “immersion experience,” a condensed exposure to the traditions, political and social history, and teachings of founder Jean Gailhac. There they are offered instruction from members of the order on the charism and heritage of their religious community.²⁶ According to Lynch, the purpose of studying the charism is to understand “behind” the charism and to remain faithful to the original work of the RSHM founder: to be women who make a better world and who learn how best to create solidarity with the marginalized in particular and the world as a whole. He asserts that all RSHM’s schools have been using this method of induction into the charism for over 150 years.²⁷

Lynch believes that charism-transference happens when the curriculum is permeated by the charism. The entire school curriculum took part in the process of

²⁴ Lynch, “Preferential Options and Palimpsests,” 110.

²⁵ Ibid., 128.

²⁶ Ibid., 3.

²⁷ Ibid.

integrating the RSHM goals in order to further the charism and help deepen students' awareness and familiarity with the RSHM tradition. Faculty offered lessons and assignments that featured RSHM goals. For example, the Social Studies department featured assignments where students created advertisements that promoted an acceptance of different views and ethnicities as a contrast to historical documents that promoted racist perspectives.²⁸ The Religion curriculum embedded social justice in every course in order to promote the common good and love in action. According to Lynch, when values and standardized academic expectations for a school's curriculum are organized with a founder's charism and goals, the transference of the charism becomes institutionalized into the fabric of the school's life.²⁹ Lynch's research shows that students appeared to understand and articulate the charism. Students see themselves as "leaders for change" as they make connections in class with world events that are unjust and look to develop a lasting relationship with God regardless of their religious faith tradition. The recognition of social justice and a personal involvement with God in connection with the tradition indicates for Lynch that the transfer of the charism was occurring.³⁰

Using Lynch's theory of transference of a community's charism, I will attend to how charism-transference occurs in the faculty through the dynamism of the Marianist charism and the Characteristics of Marianist Education. I will then provide some examples of charism-transference in teachers' instructional practices. Finally, I will examine students' experience and awareness of the Characteristics of Marianist Education.

²⁸ Lynch, "Preferential Options and Palimpsests," 126.

²⁹ Ibid., 128.

³⁰ Ibid., 140.

Engagement of the Charism and Characteristics of Marianist Education

Lynch's theory of charism-transference focuses on faculty's understanding and dynamism of the charism. For Lynch, studying and understanding the charism is necessary in order for charism-transference to happen. As previously mentioned, my research data indicates that faculty in general have an understanding of the Marianist charism. For example, both middle and high school teachers say that Mary is a model for bringing Christ to the world. At the high school level, faculty say that they follow Mary and emulate her in order to form our students. When faculty were asked how they were animated by the charism, a middle school teacher said that following Mary's "yes" helped them bring Jesus to their work with students, while a high school teacher said that they were animated by Mary who models social justice and impacts the world.

The charism-transference occurs in the academic curriculum of the institution. As Lynch states, through the curriculum, the school institutionalizes the interpretation of founders' charism and establishes an atmosphere with an educational vision.³¹ The educational vision at Chaminade College Preparatory are the Characteristics of Marianist Education. The transference process takes place through the instructional practices and lesson plans that are used in the faculty's curriculum when integrating the characteristics. When faculty were asked about the types of instructional processes that they use in their curriculum when integrating the characteristics, the responses were as follows:

- "I do a unit on the Characteristics that involves the founders and history of the Characteristics...includes multi-media presentations...include quotes by Marianist educators on the Characteristics...I write the characteristic on the board that we focus on for my lesson plan and create a journal question for my students each day."
(Middle school teacher)

³¹ Lynch, "Preferential Options and Palimpsests," 126.

- “I do it by example through building community, story, and imagination.” (Middle school teacher)
- “I align my curriculum with the Characteristics and refer to them in my daily lesson plans.” (Middle school teacher)
- “I use the language from the Characteristics to help formulate themes for my lessons plans.” (High school teacher)
- “I refer to them in class as expectations for students to understand them as our graduation outcomes.” (High school teacher)
- “I do it subconsciously without having to use the language from the Characteristics or having to refer to them...this is how the Characteristics help shape my curriculum.” (High school teacher)

When asked to provide an example(s) of a characteristic that was integrated into one of their lesson plan(s), faculty provided these examples:

- *Family Spirit*: “I assign my 8th graders a research assignment that involves networking with other Marianist schools. Students research the school’s website and personally contact other students to inquire how the Characteristics are lived out in their Marianist school.” (Middle school teacher)
- *Service, Justice, & Peace*: “In Religion, every year I do a unit on ‘anti-bullying’ and connect it with family spirit...my students read the book ‘Wonder’ and watch the movie ‘Radio’...the common themes are about how to stand up for yourself and being accepted into a community.” (Middle school teacher)
- *Service, Justice, & Peace*: “My music students were introduced to service, justice, and peace. We studied musicians that have written different genre of music, especially music that communicates a social or moral issue and its effect for our country.” (Middle school teacher)
- *Adaptation & Change/Integral, Quality Education*: “Adaptation and change and integral, quality education is constantly integrated in our lesson plans with our technology, student-centered learning strategy, and active collaboration among teachers and students.” (Middle school teacher)
- *Adaptation & Change/Formation in Faith*: “I do a mini-unit with my students on the state of Catholicism and use its context to see how the world is changing into a more secular one... the Characteristics on adaptation and change and formation in faith help my students to critically think, engage in dialogue, and make decisions based on a consensus while incorporating discernment and prayer.” (High school teacher)

- *Adaptation & Change*: “In English, I introduced a unit on adaptation and change using literature, specifically, ‘The Tropic of Orange.’ Students were instructed to answer the essential question- ‘How do we as Angelenos relate to and find truth, identity, and meaning in a LA novel that reflect the quintessential transience, loneliness, and superficiality of life in LA?’ Writing prompts, group discussions, literary analyses, and personal reflection engaged the text with ideas of identity, community, and meaning.” (High school teacher)
- *Adaptation & Change*: “Our technology and innovative learning stems from the ability to adapt and change and to form our students holistically.” (High school teacher)

The examples provided from the faculty’s instructional practices and lesson plans demonstrate not only the sense of agency that accompanies faculty when integrating the Characteristics of Marianist Education, but also the theory of charism-transference. Faculty are bridging the Marianist charism with contemporary pedagogical methods to form their students in the Characteristics of Marianist Education.

The Current Landscape of Inclusivity Revisited

Lynch’s charism-transference concerns how students are aware of being formed in a particular educational vision that is animated by a founders’ charism. According to my research data, there is a high consensus between middle school students and middle and high school faculty that the characteristics are referenced inside the classroom. In contrast, there was almost an equal split between agreeing and remaining neutral among high school students. These data indicate that some of the high school students are either not aware that the characteristics are being referenced inside the classroom or that some teachers do not reference them at all. Nonetheless, in terms of inclusivity, there is a general consensus by faculty that the Characteristics of Marianist Education are applicable to our non-Christian students. In the faculty interviews, faculty members from both campuses say that students

interpret the characteristics as universal values to help them grow in their own faith and mature to be good, moral citizens. Thus, while both Catholic and non-Catholic students embrace the Characteristics, it is still unclear whether this is due to charism-transference since the faculty surveyed indicate a lack of understanding the connection between the charism and the Characteristics.

Faculty Formation

Lynch strongly affirms that induction days helps transfer the charism to lay educators and furthers the goals of a particular charism. Data from faculty responses indicated that there were more opportunities for formation at the middle school campus than at the high school. Moreover, the general consensus is that a more structured formation process is offered for the new hires and none for the veteran teachers. New faculty participate in a two-day retreat experience that focuses on the history of the founders, Marianist charism and Characteristics of Marianist Education. Following this experience, they attend five sessions of continued formation on the characteristics and are commissioned to integrate the characteristics in their classroom experience. The charism-transference occurs as new faculty engage not just in the learning process of the charism and characteristics, but also through their commissioning that takes part in the opening school liturgy. Nonetheless, while new faculty are participating in the formation process of charism-transference, veteran teachers clearly desire a process of their own to deepen their understanding of the charism and the characteristics.

Summary of Peter Lynch's Theory of Charism-Transference

In Lynch's theory, establishing a founder's charism *formally* as part of the institutional structure is necessary for charism-transference. Formal methods of charism-transference at Chaminade College Preparatory provide a sense of agency that animates faculty in the Marianist charism of emulating Mary and modeling her qualities to their students and furthers the Characteristics of Marianist Education. Examples of faculty's instructional practices and integration of the characteristics demonstrate that charism-transference is communicated effectively to students. The charism-transference that is happening at Chaminade College Preparatory embraces a diversity of religious faith traditions and occurs through students' discussion on the Characteristics of Marianist Education with their teachers. These characteristics are embraced as universal values by non-Catholic students as a means to become good, moral citizens.

In addition, charism-transference is happening with new faculty through their formation program. From their two-day retreat and five formation sessions, to their commissioning at the opening school liturgy, the transference process is animating new faculty to emulate Mary through the Characteristics of Marianist Education. Seemingly, the charism-transference is also happening in the veteran faculty who are desiring more formation on the charism and the characteristics.

CONCLUSION

Considering the theories of charism re-construction and charism-transference together enables new ways of understanding the Marianist charism and applying the charism to the Characteristics of Marianist Education. As Lynch indicates, "The debate has centered at

times on whether Catholic identity or the charism of the founder should be the focus of lay educator training.”³² Braniff argues that the concept of charism is a doubtful and debatable basis for an educational vision because of the laicization of the faculty with both Catholic and non-Catholic educators. For this reason, he asserts that an overall “whole church” approach should take precedence. Nonetheless, this approach is rather ill-defined by Braniff who simply calls for “defining and re-claiming the central and common mission of the Australian Catholic School” which consists in “sustaining orthodox, post-Vatican II, Catholic Secondary Schools.”³³ However, in the life of a religiously-sponsored Catholic school like Chaminade College Preparatory, I believe that the charism of a founder plays an important role because it offers a particular Catholic identity and educational vision that is to be preserved and transferred to others. Braniff’s “whole Church” approach sets a very minimal role for a founders’ charism in forming the educational vision of a school and thus limits its preservation and deepening through the school programming and curriculum. Nonetheless, he provides the insight that faculty ought to be role-models of faith in maintaining a Catholic identity in a Catholic school.

Lynch’s charism-based approach, on the other hand, systematically transfers the charism to faculty and students alike through defined processes. At Chaminade College Preparatory, this transference could potentially take place in three areas: faculty emulating Mary to help students grow in their faith with a sense of zeal and energy; connection between the charism and the Characteristics of Marianist Education fostered through curriculum and pedagogy; and a desire among faculty for a richer experience of charism

³² Braniff, “Charism,” 42.

³³ Ibid, 33.

formation. The themes which emerge from the research reveal a dynamism and sense of agency in faculty that could be utilized and fostered through Lynch's charism-based approach. This approach demonstrates that a charism can be sustained, enlivened and discerned not just by a founder at a particular time, but also by a religious community throughout its history and how charism-transference could operate in Chaminade College Preparatory school's programs and curriculum through the work that faculty and students were engaging in at the present time. Lynch's charism-based approach can orient and position the school to animate and sustain a founder's charism by transferring its dynamism to lay educators who are forming students through the educational vision of the religious community. Thus, this dynamism reflects the nature and function of charism within the life of Fr. Chaminade and his pneumatological experience of grace.

CHAPTER THREE

A Theology of Charism

INTRODUCTION

In Chapter 2, I engaged in Osmer's interpretive task by drawing on John Braniff's theory of re-construction of a charism in Catholic education and by examining methods of transference of a religious community's charism in Catholic school programs proposed by Peter Lynch. I concluded that Braniff's theory argues for a "whole church" approach that sets a minimal standard for the Marianist charism and the preservation and deepening of the Characteristics of Marianist Education based on that charism. In contrast, the approach advocated by Lynch positions the school to animate and sustain the Marianist charism by transferring its dynamism to lay educators who are forming students through the Characteristics of Marianist Education. In this chapter, I will engage in Osmer's normative task by engaging biblical sources, Second Vatican Council documents, a papal address from Pope Francis, pneumatological sources and theological sources in order to gain an understanding of a theology of charism.

BIBLICAL FOUNDATIONS OF CHARISM

The root of the concept and experience of charism is found in the scriptures. To plumb its meaning, I will turn to four theologians who provide a wide-range of exegetical accounts of the interpretation and function of charisms in the New Testament: Rene Laurentin, Peter Stuart, Enrique Nardoni, and William Koupal.

In his article “Charisms: Terminological Precisions, Charisms in the Church,” Rene Laurentin, a French theologian and an expert in biblical exegesis, focuses on the Spirit’s charism as an animated experience that is connected with joy by analyzing 1 Cor. 12:4-11.

To begin his inquiry, Laurentin examines vv. 4 and 5 and claims that charisms proceed from the Spirit. In his view, Paul chose the word *charismata* in order to replace the word *pneumatika* used by the Corinthians. While *pneumatika* stresses inspiration, *charismata* focuses on God’s gratuitousness. For Laurentin, what Paul had in mind was to restore the freedom of the Spirit and the overflowing of inspiration for the functional service of the community.¹

In v. 6, Laurentin addresses the work of the Father in the Spirit. He makes the claim that the forces (*energumata*) originate from the Father, emerge in the form of charisms (*charismata*) of the Spirit, and take the form of ministries.² In vv. 8-9, Laurentin shows that the Spirit is a person and a liberating force (*dynamis*) according to Paul and that one cannot stress enough the mysterious modalities of this experience of the Spirit.³ However, the charisms show in the most obvious way through the gifts by which the Spirit structures the Church, rousing from the diversity and qualities of each member the services and functions needed by the community. Therefore, a ministry, according to Laurentin, is normally the expression of a charism, and a permanent charism takes the form of a ministry or service that is animated by the Spirit. As demonstrated in 1 Cor 12:4, the response to

¹ Rene Laurentin, “Charisms: Terminological Precision, Charisms in the Church,” edited by Christian Duquoc and Casiano Floristan (New York, NY: Seabury Press, 1978), 9.

² Ibid., 6.

³ Ibid.

such charisms is the experience of joy.⁴

To conclude his exegetical account, Laurentin proposes the following definition of charisms: “Charisms are free gifts of the Spirit intended for the building up of the Church, the Body of Christ.”⁵ He affirms that *charisma* may be translated to “free gift” because it is a word derived from *charis* which means “grace.” The suffix *ma* expresses the perfect of a verb: the action as carried through and completed. In the context of vv. 6 and 11, Paul puts *charisma* (attributed to the Spirit) on a parallel with *energema* which he attributes to the Father. Furthermore, the root *charis* also connotes joy, according to the etymology of the corresponding verb *charizomai* which is linked with *charis*, grace, and *chara*, joy. This is the joy of a harmonious setting free of the energies of the individual for the service of God.⁶ The point that Laurentin makes is that

...the gifts of the Spirit of which the charismatic movements avail themselves show at what depth the Spirit can accord with the human mind. What seems to us essential to these movements is that they create the space and the climate of confidence for spontaneous and joyful prayer.⁷

Peter Stuart

Peter Stuart is an Anglican theologian who has written extensively on biblical theology. In his article, “Charism in the Light of Scripture,” he analyzes Rom 11:29, 1 Cor 12:4-6, and Rom 6:23, to demonstrate the Spirit’s charism as collective and functioning with a dynamic experience of mutual service.

⁴ Laurentin, “Charisms in the Church,” 10.

⁵ Ibid., 8.

⁶ Ibid.

⁷ Ibid.

To begin his investigation, Stuart points out that Paul's use of the term *charisma* is to describe a collective and spiritual gifting of a group of people over centuries.⁸ Through Rom 11:29, Stuart affirms that Paul uses the word *charisma* to describe the abiding privileges of Israel in the history of God's saving dealings with humankind, demonstrating that "the *charismata* and the calling of God are irrevocable."⁹ However, the Spirit blows when and where He wills; thus, Israel's unbelief is being used to grant the light of faith to the Gentiles.¹⁰ This is the context in which Paul portrays the Church in Romans.¹¹

The second passage that Stuart focuses on is 1 Cor 12:4-7 which describes the special spiritual endowments, such as wisdom, knowledge, faith, healing, mighty deeds, prophecy, discernment of spirits, and interpretation of tongues, for service of the life of the Christian community. According to Stuart, there are four aspects to Paul's treatment of *charisma* as special spiritual endowments for the life of the Christian community. His four-fold approach to what he terms "collective charism" is to show how believers are rooted in *charismata* within the baptismal community to become what we are, to walk by the grace of God, and to live into the depth of the foundational *charisma* of Christ.¹²

First, Stuart holds that "*charismata* are *eschatological*, signs of the presence of the Holy Spirit given in the Last Days, when the New Age breaks into the Old.... So particular

⁸ Peter Stuart, "Charism in the Light of Scripture," *Cistercian Studies Quarterly* 47:3 (2012), 327.

⁹ *Ibid.*, 327.

¹⁰ "The Catholic Study Bible: New American Bible," (Oxford: Oxford University Press, 1990), 245. Cf. Rom: 11: 16-24; 25-29 footnotes.

¹¹ *Ibid.*

¹² Stuart, "Charism in the Light of Scripture", 327.

charismata might well continue for a time within Paul's own generation."¹³ Second, "*charismata* are *ecclesial*, set in the corporate interdependent life of the body of Christ. Paul emphasizes that the *charismata* given to individuals are for the sake of others, to build up the Body in love—and not for each person's own glorification."¹⁴ Third, "*charisma* is *vocational*, that is, embodying a call (whether temporary or permanent) at least by implication. Charism is a gift that embodies a call to exercise that gift to help build up the body of Christ."¹⁵ Stuart affirms that to have discerned that a particular gift is meant for us is "to have heard a call of the Spirit;" we then have the choice of responding to the call or turning away from it in that mysterious interaction between God's grace and human freedom.¹⁶ However, Stuart writes, "if we find that the spirituality expressing a particular charism seems to correspond to something deep within us, then we must treat it as a possible call of the Holy Spirit to give ourselves to a process of discernment, and then get on with the job of living out that charism in our lives."¹⁷ Finally, "*Charisma* is *egalitarian*. For [Paul], no *charisma* is more worthy than another, and all members of the Body are to be equally respected, honored, and loved whatever their *charisma*. We all function within a dynamic interlocking system of mutual service."¹⁸

The final and most important passage for Stuart is Rom 6:23. Stuart affirms that

¹³ Stuart, "Charism in the Light of Scripture," 330.

¹⁴ Ibid., 331.

¹⁵ Ibid.

¹⁶ Ibid., 331-332.

¹⁷ Ibid.

¹⁸ Ibid., 332.

Paul uses *charisma* to describe a fundamental gift, which shows God's unmerited generosity; this free gift of God is eternal life. For Stuart, grace (*charis*) "is a term describing God in action to give life to humankind—both life as simple existence and life in its fullness. This life-giving activity expresses God's love and favor."¹⁹ To augment this point, Stuart quotes John 3:16: "God so loved the world that He gave his only Son that whosoever believes in him should not die but have eternal life." According to Stuart,

...eternal life through the Son is a gift—"God gave His only Son"—a gift freely given, not a reward earned or merited. Therefore, grace is the all-holy God in action to give us life, to save us. John the Evangelist rejoices in the coming of Jesus the Word made flesh, "full of *charis* (grace) and truth" (John 1:14), but in the New testament Paul is the one who really celebrates, explores, and expounds "grace."²⁰

Enrique Nardoni

In his article "The Concept of Charism in Paul," Enrique Nardoni, a biblical scholar who focuses on charisma and community structure in early Christianity, demonstrates how the Spirit's action of pouring out gifts are concrete materializations of God's gracious will. He does so by analyzing: 1 Cor 1:7; 12:4, 9, 28, 30, 31; Rom 1:11; 5:15-16; 6:23; 11:29; and 12:6.

Beginning with 1 Cor 1:7, Nardoni writes that Paul derives χάρισμα (*charisma*) from χάρις (*charis*) to prove that the rich varieties of charisms the Corinthians possess are various concretions of God's grace which take differentiated forms in each believer. He

¹⁹ Stuart, "Charism in the Light of Scripture," 328.

²⁰ Ibid.

asserts, “charisms are concrete, personal, and free gifts coming from God’s grace.”²¹

In 1 Cor 12:4, 9, 28, 30, 31, Paul uses the term *χάρισμα* (*charismata*) five times. Specifically, in 12:4, Nardoni affirms that Paul uses *χάρισμα* (*charisma*) to show the capacity of all the manifestations of the Spirit in the community and to equalize them in the category of free gifts.²² For the first time Paul associates charism with Spirit. By doing so, Nardoni asserts, “he makes the point that the free gifts, in spite of their variety, have the common purpose of fostering the unity and solidarity of believers, for the Spirit is the principle of *κοινωνία* (*koinonia*).”²³ Finally, in 12:9, 28, and 30, Paul associates charisms with the “gifts of healings” to show the divine power of God that is manifested in the healing.²⁴

Nardoni continues to analyze Paul’s use of the term *charisma* in Rom 1:11. He indicates that Paul expresses his longing to see the Christians of Rome and to share with them some personal gift (*χάρισμα*), which he qualifies as “spiritual” in order to help strengthen the Romans.²⁵ Paul’s use of this term provides some insight for Rom 5:15-16, referring to justification by faith. Nardoni holds that Paul uses *χάρισμα* (*charisma*) to express the saving action of God’s grace as appropriated by each believer. Moreover, this understanding of *χάρισμα* (*charisma*) accords with the proper meaning of a word with the

²¹ Enrique Nardoni, “The Concept of Charism in Paul,” *The Catholic Biblical Quarterly* 55 (1993), 70.

²² Ibid, 73.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid., 70.

ending –μα (*ma*), which denotes the concrete result of an action.²⁶

Continuing on to Rom 6:23, Nardoni holds that this passage parallels Rom 5:21 which speaks to the contrast between sin and grace. According to Nardoni, “the use of the term χάρισμα (*charisma*) brings out the fact that the thing given to the believer is a personal, free gift coming from the gracious God and exceeding any human merit.”²⁷

The last two passages that Nardoni analyzes are Rom 11:29 and 12:6. In 11:29, Nardoni concludes that Paul uses gifts (χάρισματα - *charismata*) to show that gifts given to Israel are irrevocable. Paul brings out the fact that these are distinctive free gifts given for Israel to possess and that God will not take them back.²⁸ As seen in Rom 12:6, these free gifts are God’s grace (χάρις - *charis*). Nardoni asserts “God’s grace is described as a single entity that God was pleased to grant to the community. In the distribution process, grace has become differentiated as various free gifts, which are given into the possession of individual persons.”²⁹

The conclusion that Nardoni draws from his biblical analysis is that Paul regards charism as an effect of χάρις (*charis*), as a concrete materialization of God’s grace. Paul associates charism with the concept of Spirit and, concurrently, with the concepts of service and power. In making these associations, Nardoni asserts that Paul implies that all manifestations of the Spirit are free gifts, and because they are free gifts of the Spirit, that they are meant for the service of the community.³⁰

²⁶ Nardoni, “The Concept of Charism in Paul,” 70.

²⁷ Ibid, 71.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid., 74.

William Koupal

Biblical scholar William Koupal investigates *charisma* in terms of relationality and demonstrates how each person has a unique power because the Spirit lives in us and completes the plan of the Father. He does this in his article, “Charism: A Relational Concept,” by analyzing 1 Cor 12:8-10, 28-30; Rom 12:6-8.

Koupal first makes the claim that

...the church of the New Testament must be seen as dependent upon the Holy Spirit in its mission to carry out the plan of God. It must act upon the initiating, directing, and molding action of the Spirit. It is the people of God who are fashioned according to the will of the Spirit, in order that the plan of God may be brought about.³¹

He holds that the Spirit acts in community through gifts, freely given, for the purpose of building the community. These gifts are given to all members of the church in that each participates as a tool for the Spirit. These gifts include apostle, prophet, teacher, healer, and administrator. These are called charisms; thus, the church of the New Testament in its very essence is a charismatic community.³²

As a result, Koupal affirms that the community is defined by the Spirit. It cannot look to itself for its goals but must look outward to the plan of God. In no way can the church be an ego-centered, self-sustaining entity; it must be totally relational and responsive to the desire of the Spirit and the needs of humankind.³³ Koupal holds that Paul’s use of charisma is not marked by the miraculous but by service: the *charismata*

³¹ William Koupal, “Charism: A Relational Concept,” *Worship* 42:9 (1968), 541.

³² *Ibid.*, 542.

³³ *Ibid.*

serve the community consciously and responsibly. To demonstrate this, Koupal points out that Paul describes charisma as exhortation and consolation (Rom 12:8), teaching (Rom 12:7; 1 Cor. 12:28f), utterance of wisdom and knowledge (1 Cor 12:8), faith (1 Cor 12:9), the ability to distinguish between spirits (1 Cor 12:10), and administrative abilities (1 Cor 12:28). Koupal affirms that the gifts are not in any way limited to the extraordinary phenomena but are the common activity of the community.³⁴ Charisms are not only common, but they are given to all members of the community; “allotting his gifts to everyone according as he wills” (1 Cor 12:11), the Spirit distributes special graces among the faithful of every rank.³⁵

Therefore, the key concepts that Koupal has demonstrated in his article are the notion of relationship and the recognition of otherness. He has affirmed that the true meaning of charism is not to be found in itself, but in terms of the other. He believes that all Christians must grow into a realization of their own unique power and that this realization cannot be acquired through paternalistic “head-patting” or token condescension. Rather it must flow from the first source of Christian authority which renders power a free gift and the use by its recipients infallible. Thus, the power of the Spirit lives in us and unites us under one banner with only one goal—the completion of the plan of the Father.³⁶

Summary of a Theology of Charism in Sacred Scripture

Each of the theologians surveyed in this section interprets the pneumatological

³⁴ Koupal, “Charism a Relational Concept,” 542.

³⁵ Ibid.

³⁶ Ibid.

experience of a charism as grace at various levels. Laurentin asserts that the animated experience of a charism is connected to joy and grace. Stuart builds upon this assertion to show that God's unmerited generosity is grace in action that gives life to humankind and expresses God's love and favor. Furthermore, Nardoni regards charism as a concrete materialization of God's grace. He asserts that all manifestations of the Spirit are free gifts and are meant for the service of the community. Finally, Koupal demonstrates the notion of relationship and the recognition of community to show that the Spirit distributes special graces among all of the faithful and are not limited, but are for all members of the community.

THEOLOGICAL FOUNDATIONS OF CHARISM

The theological foundation of charism begins with affirming the essential connection between the Divine Person of the Holy Spirit and the phenomenon of grace in the human person. Few theologians have so clearly demonstrated this connection like the German theologian Karl Rahner.

Karl Rahner

Karl Rahner is considered one of the most influential Catholic theologians of the 20th century. He is most noted for his theology of grace that speaks to God's self-communication through the Holy Spirit and, thus, is connected to the pneumatological process of a charism.

The Giver is the Gift

The foundation of Rahner's assertions concerning the Holy Spirit and grace lies in his contention that God's self-communication is really God communicating his own Being for the sake of human knowledge of God in immediate vision and love.³⁷ For Rahner, "the immediacy of God in his self-communication is precisely the revelation of God *as* the absolute mystery" who remains such, but who wants to give human beings an immediate vision of the Divine Self as the fulfillment of their spiritual existence.³⁸ More precisely, Rahner asserts that grace is the self-communication of God in the Holy Spirit through which human beings participate in God's being. Thus, each individual has been given the divine Spirit who grants the capacity to understand the depths of God.³⁹

To comprehend God's self-communication, Rahner writes that human beings must

...grasp that the giver in his own being is the gift, that in and through his own being, the giver gives himself to creatures as their own fulfillment. Through this divine self-communication to man, God does not lose his absolute, ontological independence. Man experiences the divinizing effects when God's self-communication takes place.⁴⁰

To explain this further, Rahner attends to the concept of formal causality in which "a particular existent, a principle of being is a constitutive element in another subject by the fact that it communicates itself to this subject, and does not just cause something different from itself."⁴¹ In other words, God as the principle agent self-communicates to beings

³⁷ Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, (New York: Crossroad, 1978), 117-118.

³⁸ Ibid., 120.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid., 121.

without the loss of divine essence. It is this that Rahner calls grace and beings have the absolute freedom to either accept or reject God's grace in their lives. Moreover, for Rahner, "there is a proper mission of the Holy Spirit in the gift of grace"⁴² through which God, in the highest personal freedom, opens the Divine Self to humanity in ultimate intimacy and absolute love. For Rahner, this gives expression to the fact that

God's self-communication as an act of the most free love is a spiritual existent already established in every being by creation. The emptiness of the being exists because the fullness of God creates this emptiness in order to communicate his very own self in love to it. This is God's absolute, free, and unmerited love who radically transcends everything.⁴³

Rahner asserts that God's unmerited grace is not valid only for the baptized, but in fact for every spiritual being because of the supernatural existential—the miracle of God's free love in God's own self-communication—present at the deepest part of every being. This self-communication is present in every person in the mode of an offer—one could either accept it or reject it.⁴⁴

Karl Rahner's theology of grace connects to the pneumatological process in a charism. First, Rahner's supernatural existential tells us that God's self-communication in beings is God's very own grace which Rahner calls the Holy Spirit. This is to show that the Spirit resides in all people and it is each individual's duty is to discern the ways in which the Spirit communicates. In this process, the Spirit waits at the deepest core of

⁴² Barbara Ann Finan, "The Mission of the Holy Spirit in the Theology of Karl Rahner," (1986), <http://epublications.marquette.edu/dissertations/AAI8708740/>.

⁴³ Rahner, *Foundations of Christian Faith*, 123-124.

⁴⁴ Ibid., 127-128.

human being with particular gifts (*charismata*) that are needed in order to build up a community.

Second, Rahner affirms that God's self-communication in grace is God's absolute free and unmerited love that is present in all people in the immediacy of the Holy Spirit. God's love that is present in all of us is not static love; it requires action. This love in action is the grace of the Spirit that moves in us to discern those charisms that are meant to build up the community. A charism is not a personal quality; it is a result of God's love that is communicated to us by the Spirit in grace. We have the capacity to either accept this love or reject it. Thus, the love that God communicates to us is grace and our response is to recognize that grace as a charism and to use the charism with which the Holy Spirit endows us to build up the kingdom of God.

Finally, in imparting a particular charism, the Spirit as grace produces an impulse in us as a result of the communication process. This is the dynamism that characterizes charism. When received, the individual manifests the charism in the work that he or she is animated to do which moves the community towards the goal of the kingdom of God. Thus, charisms, as a results of God's self-communication to us in grace, manifests an unmerited love, enlivens the community of faith, and gifts the community with a diversity of gifts through the Holy Spirit. It is this dynamic to which the biblical insights surveyed above point. In addition to their biblical insights, three of the scholars surveyed above also offer theological insights on charism that, like Rahner, demonstrate the inner workings of the Holy Spirit as a dynamic experience of God's grace.

Rene Laurentin holds that the function of a charism can be understood through *fides quaerens intellectum* (faith seeking understanding) which illuminates the data of faith, the context of a lived history, and the actual present. The texts of the New Testament refer to a personal and communal experience of the Spirit revealing charisms as the experience of God's grace. What is important today, Laurentin notes, is the spirituality of a charism, as well as the way in which to recapture the way in which charisms are lived, manifested, and operational yesterday and today. He claims that we must consider charisms not only in theory, but also in practice rooted in a deep sense of faith.⁴⁵ In the process, Laurentin states clearly what charisms are not.

First, charisms are not the prerogative of the primitive communities. They do not belong to a past that is over and done. They belong to the permanence of the Church as confirmed by Vatican II. Second, charisms are not privileges reserved to certain individuals. All Christians may receive and use their gifts for the building up of the community. Third, charisms are not extraordinary gifts, but are the way that the grace of God works in the Church. He contends that one has to be aware of the illusory attempt to define them by exceptional or striking characteristics, even if it is in their nature to be visible and to stimulate hope.⁴⁶ Lastly, Laurentin confirms that charisms may be said to be "supernatural" solely in the sense that they are free gifts of the Spirit, and not because they are "superadded" to nature or "superstructure." Charisms are free natural gifts accorded to a diversity of people and of communities. Hence, charisms touch the whole of human

⁴⁵ Laurentin, "Charisms in the Church," 6.

⁴⁶ Ibid., 7.

reality, individually and collectively. They are of infinite variety according to the needs of the Church and to the historical and geographical diversity of the situation.⁴⁷

To conclude his theology of charism, Laurentin affirms that the gratuitous gifts of charisms proceed from the freedom of the Spirit operating within the freedom of the individual. The value of charism is not measured by the intensity of the inspiration nor by the striking features of what charisms produced. Rather, charisms are measured by the charity (1 Cor 13:1-3) which is their measure and strength through the one Spirit working in and through individuals to build up a community of faith.⁴⁸

Peter Stuart

Peter Stuart's theology of charism is based on the *energy* of the Holy Spirit who calls and presents individuals with the fundamental gifts of God's grace. He says that we are dealing with the mystery of the presence and work of the Holy Spirit in the Body of Christ. Stuart poses the question that if the Spirit's task is to reveal the Son, just as it is the task of the Son to reveal the Father, then whose task is it to reveal the Holy Spirit, who blows where He wills? To answer this, Stuart holds that it is the outworking of God's grace that reveals the Holy Spirit in the life and ministry of the Church.⁴⁹

According to Stuart, all are rooted in *charismata* within the baptismal community and are called to walk by the grace of God. As Paul puts it, "all of us, with unveiled faces seeing the glory of the Lord, are being transformed into the same image from one degree

⁴⁷ Laurentin, "Charisms in the Church," 7-8.

⁴⁸ Ibid., 10.

⁴⁹ Stuart, "Charism in the Light of Scripture, 326.

of glory to another; for this comes from the Lord, who is the Spirit (2 Cor 3:18).”⁵⁰ For Stuart, the saint is the one who has gone further along this journey of transformation that all of us, whatever our particular *charisma*, are called to walk by the grace of God. He holds that living into the depth of our particular *charism* is the way we each live into the depth of the foundational *charisma* of Christ—no less, but also no more—because we function within a dynamic interlocking system of mutual service.⁵¹

Stuart’s conclusion to a theology of charism deals with God’s grace and our response to that grace. He reflects on how we are to live it out in our dealing with one another in a sinful and broken world. In short, for Stuart, *charis* (grace) is at the heart of the universe, and *charisma* (grace-gift), is its heartbeat. He argues that, unless we strive to live by God’s grace, we will never grasp and rejoice in the sheer gift of a charism.⁵²

William Koupal

For his part, William Koupal indicates that the Spirit acts in community through charisms which are special graces freely given among the faithful. For Koupal, therefore, charisms, by their very nature, cannot be dealt with in an isolated fashion. They demand a context, which is the conferring of special graces by the Holy Spirit in a community in order to complete the plan of the Father.⁵³ To illustrate this, Koupal analyzes one of the gifts which exists within the charismatic community: the gift of apostleship that was

⁵⁰ Stuart, “Charisms in the Light of Scripture,” 332.

⁵¹ Ibid.

⁵² Ibid., 333.

⁵³ Koupal, “Charism,” 541-542.

instituted and taken to extend beyond the twelve apostles. Koupal affirms that apostleship exists for service and is intrinsically dependent upon the Spirit. The charism of apostleship exists within the community, which in itself was constituted charismatically. It is the community as a whole, the people of God as a body, who are called to service and the individual only indirectly and secondarily. The individual charism of apostleship serves the community in collaboration with all the other gifts that serve the faithful and the plan of God is accomplished by the Spirit *through* the community's service to the faithful. Hence, the individual charism of apostleship is secondary and subordinate to the overall function of the whole community.⁵⁴

In conclusion, these scholars provide a theology of charism that is based on the inner workings of the Holy Spirit as grace. Rahner discusses grace as God's self-communication through the person of the Holy Spirit that results in charisms for the life of the community. The Spirit resides in all persons who must discern the ways in which the Spirit moves them. Laurentin affirms that charisms are the ways in which the grace of God works in the Church and which proceed from the freedom of the Spirit operating within the freedom of the individual. He claims that we must engage charisms not only in theory, but also in practice. Stuart refers to charism as the *energy* of the Holy Spirit who calls and presents individuals with the charismatic gifts of God's grace. The measure of the charism is the charity of believers through whom the one Spirit works to build up a community. Finally, Koupal contends that by their very nature, charisms cannot be dealt with in an isolated fashion. The conferring of charismatic graces is accomplished by the Holy Spirit for the community's service to the faithful in order to complete the plan of the Trinity.

⁵⁴ Koupal, "Charism a Relational Concept," 543.

CONCILIAR AND PAPAL FOUNDATIONS FOR CHARISM

The conciliar teachings from the Second Vatican Council, in particular *Lumen Gentium* and *Evangelica Testificatio*, as well as the teaching of Pope Francis, affirm how the Spirit animates special graces and works in the impulse of charism.

Lumen Gentium: Dogmatic Constitution on the Church

Lumen Gentium treats the subject of Jesus Christ as the light of the nations and challenges the Church to bring that light to all of humankind. Within this understanding, the Constitution invites all humankind to experience a personal relationship with Christ and to understand how the Holy Spirit distributes special graces among the faithful in order to be light for others. The Constitution affirms that the Spirit is life and dwells in the Church and in the faithful. Moreover, the Spirit equips and directs charismatic gifts to all the faithful and adorns them with the Spirit's fruits,⁵⁵ calling together all people and making them one in the Spirit. This is what it means to say that the Church is the people of God.⁵⁶

Expanding on the nature of the people of God, *Lumen Gentium* holds that people are equipped to exercise a supernatural discernment in matters of faith and morals. This discernment is aroused and sustained by the Holy Spirit who sanctifies and leads the people of God "allotting his gifts to everyone according as He wills," and distributes to them special graces.⁵⁷ Thus, these special graces, i.e., charisms, whether they be outstanding,

⁵⁵ Pope Paul VI, *Dogmatic Constitution on the Church: Lumen Gentium*, (Second Vatican Council: November 21, 1964), (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html), §4.

⁵⁶ *Ibid.*, §9.

⁵⁷ *Ibid.*, §12.

simple, or widely diffused, are to be received with thanksgiving because they are useful for the renewal of and building up the Church.⁵⁸ With these special graces, laity live their very vocation and are called by God to exercise their graces. Moreover, they are led by the spirit of the Gospel to work for the sanctification of the world.⁵⁹ Thus, whatever gift they exercise, they are “called to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift” of the Holy Spirit.⁶⁰

The energy that the Council spoke about in the laity is the gift of the Holy Spirit. The effects of these gifts are further explained in the Council’s notion of a “universal call to holiness.” The Council declares that all people are called to holiness, according to the saying of the Apostle: “For this is the will of God, your sanctification.”⁶¹ This holiness, the Council affirms, is to be manifested in the fruits of grace that the Spirit produces in the faithful; this grace is expressed in many ways in individuals, who, in their walks of life, tend toward the perfection of charity. This is an impulse of the Holy Spirit.⁶² Hence, *Lumen Gentium* affirms that the Holy Spirit moves in the laity inwardly to love God with their whole heart and their whole soul, with all their mind and all their strength. All are called by God according to their own purpose and grace to live a life of holiness, conform themselves to the image of the Father, and be a service to their neighbor.⁶³ Thus, as the

⁵⁸ *Lumen Gentium*, §12.

⁵⁹ *Ibid.*, §31.

⁶⁰ *Ibid.*, §33.

⁶¹ 1 Thes 4:3.

⁶² *Lumen Gentium*, §39.

⁶³ *Ibid.*, §40.

laity live out their call to holiness, their charisms are building up the body of Christ and bringing people into a deeper relationship with Jesus Christ.

Evangelica Testificatio: On the Renewal of Religious

The Apostolic Exhortation *Evangelica Testificatio: On the Renewal of Religious Life* deals with “the very existence of religious life.” Its main focus is to urge fidelity to the charism of their founders and to cultivate their spiritual life.

Evangelica Testificatio first affirms that the tradition of the Church has always presented us with the constant seeking for God and an absolute dedication to the growth of God’s kingdom. Since the first centuries, the Council document says, the Holy Spirit has stirred up the strength of disciples and, over time, these disciples felt the need of different forms of community or solitary life in response to the invitation of Christ. To expand on the dynamic process of the Spirit, the exhortation focuses on the contemplation and charisms of the founders. It declares that the charism of religious community is not an impulse from a mentality conformed to the modern world. Rather, it is “the fruit of the Holy Spirit, who is always at work within the Church.”⁶⁴

Through a variety forms, the Spirit gives each institute its own individual character through the grace of the charism that has its root in the fullness of the grace of Christ.⁶⁵ It is in the charism that the dynamism of each religious community finds its origin. *Evangelica Testificatio* affirms that the call of God expresses itself in different ways

⁶⁴ Pope Paul VI, *On the Renewal of Religious Life: Evangelica Testificatio*, (Second Vatican Council: June 29, 1971), (http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19710629_evangelica-testificatio.html), §11.

⁶⁵ Ibid., §12.

according to changing circumstances of place and time, requiring nonetheless a constancy provided by the charism. In changing times and circumstances, the charism is the interior driving force that provides both constancy and dynamism to religious communities to revitalize their ministries in ways consistent with their founding orientation.

The exhortation concludes by urging religious to be authentic in their renewal of their founder's charism. It challenges them not to lose sight of their vocation and urges them to be watchful regarding how the Spirit animates them.⁶⁶ Adaptation to the world does not consist in abandoning its charism, "but rather in asserting itself in the vitality that is its own." Therefore, religious communities require a deep understanding of the modern world that can cause their own "sources of energy to spring up with renewed vigor and freshness."⁶⁷

Pope Francis: Charisms and their action in the Christian community

In a papal audience given in Vatican City in 2014 on the feast of St. Therese of Lisieux, Pope Francis spoke to the audience on charisms and their action in the Christian community. He stated, "ever since the beginning, the Lord has filled his Church with the gifts of His Spirit, making her forever alive...and among these gifts, we find some that are particularly valuable for the edification and the progress of the Christian community: these are the charisms."⁶⁸ The Pope expressed that *charisma* is often referred to as a talent or

⁶⁶ *Evangelica Testificatio*, §20.

⁶⁷ *Ibid.*, §51.

⁶⁸ Pope Francis, "Charisms and their actions in the Christian Community," General Audience Address (Vatican City, 2014), <http://www.news.va/en/news/charisms-and-their-action-in-the-christian-communi>.

natural ability.

However, from a Christian point of view, a charism is far more than a personal quality, a predisposition, or a gift: it is a grace, a gift from God the Father, by the action of the Holy Spirit so that it may be placed at the service of the entire community for the good of all.⁶⁹

Pope Francis maintained that it is impossible for one alone to understand whether one has received a charism. Rather, it is within a community that we learn to recognize a charism “as a sign of the Father’s love for all sons and daughters.”⁷⁰ Therefore, Francis challenges the community to reflect on the following questions concerning how the charism works in us:

Has the Lord made a charism issue forth in me, in the grace of his Spirit that my brothers [and sisters] in the Christian community have recognized and encouraged? How do I act, in relation to this gift? Do I experience it with generosity, placing it at the service of all, or do I neglect it and end up forgetting about it? Or does it perhaps become a pretext for pride, so that I expect the community to do things my way?⁷¹

These questions that Pope Francis poses provide the context for the work and action of the Holy Spirit in the distribution of charisms. The Pope stated how wonderful that there are so many different charisms. However, he also affirmed, “this must not be regarded as a cause for confusion or unease [because] they are all gifts that God gives to the Christian community” to grow harmoniously in faith and in God’s love. Thus, for Pope Francis, “the same Spirit that grants diversity of charisms also constructs the unity of the Church.”⁷²

⁶⁹ Francis, “Charisms and their actions in the Christian Community,” <http://www.news.va/en/news/charisms-and-their-action-in-the-christian-communi>.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

To conclude his papal address, the Holy Father recalls the apostle Paul in his first letter to the Corinthians: “Beware, lest these gifts become a cause for envy, division, or jealousy!”⁷³ He made it clear that all charisms are important in the eyes of God and indispensable because everyone needs the other, and every gift received is fully realized when it is shared with many for the good of all. When the Church is expressed in the variety of her charisms, “it cannot err: it is the beauty and the strength of the *sensus fidei*, of that supernatural sense of faith [that] is given by the Holy Spirit,” that enables the community to enter into the heart of the Gospel and to follow Jesus in our life.⁷⁴

In conclusion, the ecclesial documents of the Second Vatican Council and Pope Francis affirmed the action of the Spirit communicating and revealing charisms. *Lumen Gentium* stated that the Spirit wills and distributes charisms (special graces) that are needed in order to live a good, moral life. *Evangelica Testificatio* urges all the religious to return to the renewal of their founder’s charism, urging them to discern how the Spirit is animating them. Finally, Pope Francis affirmed that a charism is a grace, a gift from God the Father, by the action of the Holy Spirit that is to be placed at the service of the entire community and our duty is to discern how charisms are working in us.

CONCLUSION

Charism consists in the dynamism, revelation, and communication of the Holy Spirit who distributes special graces to individuals in order to build up a community. The themes that emerged from the analysis of a theology of charism in this chapter are as follows:

⁷³ Francis, “Charisms and their actions in the Christian Community.”

⁷⁴ Ibid.

- 1) The Holy Spirit resides in us and manifests charisms that are special graces in order to build up a community.
- 2) Every individual has the capacity to discern to either accept or reject the charisms that are given to them by the Holy Spirit.
- 3) The way that an individual responds to the Holy Spirit is the result of an impulse that animates them to further the charism in a particular time and place.

In Chapter 4, I will demonstrate how these themes emerge in the life of Fr. Chaminade when he founded the Marianist charism. Moreover, I will show how the faculty of Chaminade College Preparatory are animated by the dynamism, revelation, and communication of the Marianist charism in them in order to form their students in the Characteristics of Marianist Education.

CHAPTER FOUR

Blessed William Joseph Chaminade and the Marianist Charism

INTRODUCTION

In the previous chapter, I engaged in Osmer's normative task to gain an understanding of a theology of charism by engaging in biblical and theological sources, ecclesial documents, and a papal address given by Pope Francis. The themes that emerged from my analysis were that (1) the Holy Spirit resides in individuals and manifests charisms that are special graces in order to build up a community; (2) every individual has the capacity to discern to either accept or reject the charisms that are manifested to them by the Spirit; and (3) the way that an individual responds to the Spirit is the result of an impulse that animates them to further the charism in a particular time and place. In this chapter, I will demonstrate how these themes emerge in the life of Blessed William Joseph Chaminade when he received the Marianist charism. Moreover, I will show how the themes help to devise a means by which faculty can attend to and be animated by the Marianist charism to form their students in the Characteristics of Marianist Education. First, I will provide a brief history and context of Fr. Chaminade, his reception of the Marianist charism, and his founding of the Society of Mary (The Marianists). Second, I will demonstrate how the themes were manifested in Fr. Chaminade at the time of receiving the Marianist charism. Lastly, I will show how the themes might shape a process to animate faculty to further the Marianist charism through the Characteristics of Marianist Education.

BLESSED WILLIAM JOSEPH CHAMINADE

Who is Fr. Chaminade?

William Joseph Chaminade was born on April 8, 1761 in Bordeaux, France and was the next to last of fifteen children. William's father, Blaise, a man of modest means, ran a dry goods shop in Perigueux. Catherine, his mother, had an enormous influence upon William. His first biographer remarked, "From her he received his gentleness, his affability, his moderation, his great prudence, and above all, his religious education. Besides instructing him in the creed, she imbued in him a strong devotion to Mary, 'the soul of his holiness.'"¹

According to Marianist author Fr. Eduardo Benlloch, William was 10 when he entered the school of St. Charles Borromeo in Mussidan as a boarder. His brother Fr. Jean Baptiste introduced William to the spiritual life. This made such an impact in William's life that soon after his first Communion, he joined the Congregation of St. Charles in Mussidan and attended their seminary at the age of 14, making private vows of poverty, chastity, and obedience. During his course of study, he was assigned teaching duties in the sciences, philosophy, and theology. William was later ordained to the priesthood in 1785 and remained at the college for 20 years as a teacher and chaplain.²

The turmoil that marked the beginnings of the French Revolution changed Fr. Chaminade's life. Churches were in the hands of Constitutional clergy—those who had taken the schismatic oath of allegiance to the revolutionary government. Priests, such as

¹ Christopher J. Kauffman, *Education and Transformation: Marianist Ministries in America since 1849*, (New York: Crossroad Publishing Company, 1999), 6.

² Eduardo Benlloch, SM, *Chaminade's Message Today* (Ohio: NACMS, 2001), 3.

Fr. Chaminade who refused to take the oath, were forced into hiding and had to go about in disguise. It was the laity—women in particular—who preserved and passed on the teachings of Christianity. They formed a communication network for the priests who refused to take the civil oath and distributed the sacraments and provided moral encouragement to the dying, including imprisoned priests awaiting execution. They also instructed the young, supported the weak, and witnessed, sometimes at the cost of their lives, to the power of Christ at work within them.³

Fr. Chaminade carried on his ministry in Bordeaux from 1791 to 1797, openly when he could, secretly when he had to. He was so successful in disguising himself and concealing his hiding places that the police, after numerous attempts to find him, declared he must have left the city. This meant that his name was listed on the official lists of the *émigrés*, which contained the names of those banned from returning to France. During this time, he met Marie Thérèse Charlotte de Lamourous, a laywoman who worked closely with him to carry on its spiritual mission in most difficult circumstances of the French Revolution.⁴ Thérèse later became central to the founding of one of the Marianist communities.

With a sudden shift in the political situation, Fr. Chaminade was caught off guard and was falsely accused of having returned from exile without permission and was forced to leave France. As a result, Fr. Chaminade took refuge in Spain and spent three years in

³ Joseph Stefanelli, SM, “Things Marianists – Who Started All This Anyhow?” (Ohio: North American Center for Marianist Studies, 1994), 1.

⁴ Ibid., 2.

Saragossa praying at the Shrine of Our Lady of the Pillar, sharing life with thousands of other exiles, and planning for an unknown but hoped-for return to France.⁵

The Birth of the Marianist Charism

The foundations of the Marianist charism in Fr. Chaminade were the result of divine inspiration, according to Marianist author Benlloch. However, he says that is much more complicated to determine when, where, how, and in what way this inspiration occurred. There is no direct testimony from Fr. Chaminade regarding the event. According to a very rooted tradition among the Society of Mary, the inspiration took place during his exile in Saragossa. Nonetheless, Benlloch asks, How did it happen? Was it an instant of intense insight, or did it come during a prolonged period of graces and profound spiritual experience? Above all, what exactly was it?⁶

In response to these questions, Benlloch acknowledges that the diversity of opinions about Fr. Chaminade's divine inspiration is based on indirect testimonies—what others reported they heard Fr. Chaminade say. As a result, Benlloch presents a variety of testimonies. However, I will only introduce two testimonies, those given by Marianist Frs. Georges Caillet (1790-1874) and Fr. Joseph Simler (1833-1920). Following these testimonies, I will augment accounts of Fr. Chaminade's divine inspiration through the Marianist scholar, Fr. Joseph Lackner and the current General Superior of the Marianists, Fr. Manual Joseph Cortés.

⁵ Stefanelli, "Things Marianists," 2.

⁶ Benlloch, *Chaminade's Message Today*, 7.

The Testimony of Fr. Georges Caillet

According to Benlloch, Fr. Caillet knew Fr. Chaminade very well and lived with him for quite a while. He was his successor as Superior General of the Society of Mary. On February 13, 1850, a short time after Fr. Chaminade's death, Fr. Caillet presented some biographical data in his Circular #21. Referring to Fr. Chaminade's exile, he says:

He chose Saragossa as his place of retreat, a city famous for its pilgrimage to Our Lady of the Pillar. There he waited, calmly submissive to the designs of Providence, until it would please God to bring happier days to his unfortunate country. There, too, his already tender love of Mary become more intense and grew noticeably. ⁷

The testimony of Fr. Caillet shows that Fr. Chaminade speaks of divine inspiration and favors granted by Our Lady of the Pillar.

The happiness [Fr. Chaminade] felt in relating the sentiments which had filled his heart at the sight of the miraculous pillar made us envision some of the favors the Most Holy Virgin had deigned to grant him in this august shrine. As a result, through divine inspiration he conceived the project which he later put into effect with such success: to establish in France, should he be able to return, a Sodality in honor of the Queen of Heaven and a religious order which would be especially consecrated to her.⁸

According to Fr. Caillet, the time in Saragossa was one of profound spiritual experience. It appears that what Fr. Chaminade conceived through this divine inspiration was a project to establish in France sodalities in honor of Mary, as well as a religious order especially consecrated to Mary.⁹

⁷ Benlloch, *Chaminade's Message Today*, 9. cf. *Extraits du recueil des Circulaires de R.P. Chaminade, fondateur et premier Supérieur Général de la Société de Marie, et du R.P. Caillet, second Supérieur Général* (Imprimerie et Lithographie de Gauthier Frères, Lons-le-Saunier, 1863), 131-132.

⁸ Ibid.

⁹ Ibid., 9.

Benlloch concludes Fr. Caillet's testimony with the fact that towards the end of his life, Caillet kept a notebook that contained memories about Fr. Chaminade. In his notebook there was a disjointed passage: "He was reserved about details of his life...pleasure in praying before Our Lady of the Pillar, of whom he spoke frequently, where he received many graces and often spoke of having received the inspiration to form Sodalties."¹⁰

The Testimony of Fr. Joseph Simler

Fr. Joseph Simler, the fourth Superior General of the Society of Mary and the first biographer of Fr. Chaminade, also makes note of the tradition of a divine inspiration. In 1889, Fr. Simler writes in his Circular to the Society of Mary:

[Chaminade] found his happiness in spending long hours in prayer and meditation before the famous statue of Our Lady of the Pillar, lamenting the misfortunes of the Church and of France, asking himself how such devastation could be rebuilt and the return of such calamities avoided. He was convinced that the most efficacious help would come through Mary; thus, he saw nothing better than to offer himself to this good Mother, abandoning himself without reserve to her service and disposition. During this devoted son's filial outpourings of his heart before the statue of Our Lady of the Pillar, this tender Mother inspired her generous servant with the holy thought of establishing, in the name and under the protection of Mary Immaculate, pious associations for persons of who live in the world and two religious congregations for chosen souls who would be called to this type of life by the Most Holy Virgin.¹¹

¹⁰ Benlloch, *Chaminade's Message Today*, 10.

¹¹ Ibid., 15. According to Benlloch, this was toward the end of Circular no. 48 of February 1889, when he is explaining the adding of the Feast of Our Lady of the Pillar to the Marianist liturgical calendar.

According to Benlloch, this text affirms the testimony that what Mary inspired was a plan to establish lay sodalities and two religious congregations. The purpose was to re-Christianize France and prevent new calamities. All of this seems to have occurred during the repeated “filial outpourings” before the statue of Our Lady of the Pillar.¹²

Founding of a Sodality, the Daughters of Immaculate Mary and Society of Mary (The Marianists)

With the end of the Revolution in 1800, Fr. Chaminade returned to Bordeaux. Appointed administrator of the badly devastated Diocese of Bazas, he managed to restore it to some semblance of normalcy within two years. At the same time, he began in Bordeaux a work that would occupy him for the next 50 years.¹³

According to Stefanelli, Fr. Chaminade gathered together a number of young men and women, many whom he had known before and during the years of persecution, and he formed a sodality of mutual support and Christian outreach in the Madeleine, France, that attracted people from all sectors of society. Fr. Chaminade’s concept of sodality was to gather all Christians—men and women, young and old, lay and clerical—into a unique community of Christ’s followers unafraid to be known as such, committed to living and sharing their faith, and dedicated to supporting one another in living the Gospel to the fullest. The sodality was placed under the patronage and protection of the Virgin Mary.¹⁴

¹² Benlloch, *Chaminade’s Message Today*, 15

¹³ Stefanelli, “Things Marianists,” 3.

¹⁴ Ibid.

As Fr. Chaminade's own insights developed, he came to see the Sodality of the Madeleine as the Family of Mary, dedicated to sharing her mission of bringing Christ into the contemporary world. The Sodality was characterized by a deep sense of the equality of all Christians, regardless of state of life; by an energizing spirit of interdependence; by effective concern for individual spiritual growth; and by the desire, in Fr. Chaminade's own words, of "presenting to the world the amazing and attractive reality of a people of saints."¹⁵ Fr. Chaminade did not work alone in creating the Sodality of Madeleine. Stefanelli affirms that Marie Thérèse, who worked with Fr. Chaminade when he was once in hiding, continued to work with him and headed up the young women's and married women's sections of the Sodality. At the same time, in 1808, Fr. Chaminade became aware of the work that Adèle de Batz de Trenquellion and her associates were doing in the Agen area, some 60 miles from Bordeaux. Similar in many ways to the Sodality that Fr. Chaminade had started, her Association affiliated with his in Bordeaux. Out of the Sodality developed the Institute of the Daughters of Mary (1816) and the Society of Mary (1817)—the two Marianist religious orders in the Family of Mary. Thus, these three foundations—the Sodality of the Madeleine, the Institute of the Daughters of Mary, and the Society of Mary—are considered the wellsprings of the Marianist family.¹⁶

¹⁵ Stefanelli, "Things Marianists," 3.

¹⁶ *Ibid.*, 4.

THE MARIANIST CHARISM AS A PNEUMATOLOGICAL EXPERIENCE IN BLESSED CHAMINADE

The early Marianist tradition demonstrates that Fr. Chaminade's contemplation and following of Mary was the result of divine inspiration that occurred at the Shrine of Our Lady of the Pillar. Hence, the Marianist charism was born out of that experience: *To be formed by Mary for the mission of Christ*. I have already demonstrated the context and divine inspiration of the Marianist charism. However, in this section, I will demonstrate how the three themes that emerged from my analysis of charism in chapter 3 are summed up as a pneumatological experience in Fr. Chaminade when receiving the Marianist charism.

Fr. Joseph Lackner who specializes in education and Sacred Scripture writes that the charism was born out of Fr. Chaminade's years in exile in Saragossa. At the Shrine of Our Lady of the Pillar, where he prayed regularly, he believed he was given a "divine mission" to return to France after the revolution and participate in its re-Christianization.¹⁷ What is important to note here is Lackner's use of the phrase "divine mission" which emphasizes a "call" and "sending forth" to act on God's behalf.

Lackner affirms that the word charism is used as an appropriate term for the specific grace or gift given to Fr. Chaminade for the building up of the Church. The basis for his understanding of Fr. Chaminade's experience is the way the Church employs charism in reference to the inspiration a person receives from the Holy Spirit for the sake of founding a religious institute.

The very charism of the Founders appears as an "experience of the Spirit," transmitted to their disciples to be lived, safeguarded, deepened and constantly developed by them, in

¹⁷ Lackner, *Marianist Charism and Educational Mission*, 78.

harmony with the Body of Christ continually in the process of growth. It is for this reason that the distinctive character of various religious institutes is preserved and fostered by the Church. This distinctive character also involves a particular style of sanctification and of apostolate, which creates its particular tradition, with the result that one can readily perceive its objective elements.¹⁸

This “experience of the Spirit” is further developed by Fr. Manual Joseph Cortés, the current General Superior of the Marianists. He writes about the missionary impulse that was experienced by Fr. Chaminade at the time that he received the Marianist charism. Cortés, affirms that as a passionate missionary, Fr. Chaminade was concerned with the evangelization of France and therefore dedicated the task of educating the people of God in faith. His missionary passion was the central axis of everything he lived and carried out throughout his life. Out of that passion he turned to the impulse—the experience of the Spirit—which gifted Fr. Chaminade with a particular charism: *To be formed by Mary for the mission of Christ*.¹⁹

The missionary impulse that Fr. Chaminade experienced is attributed to his profound devotion and love for Mary. Cortés states that Mary gave birth to Jesus and educated him and this resonated in the mind of Fr. Chaminade. This in turn led him to recognize and accept the charism. As a result of his prayer at the Shrine of Our Lady of the Pillar, he responded to this charism by following in the footsteps of Mary in order to know

¹⁸ Lackner, *Marianist Charism and Educational Mission*, 72-73. Cf. Cardinals Baggio Sebastian and Pironio Eduardo, *Directives for the Mutual Relations between Bishops and Religious in the Church: Mutuae Relationes*, (Roman Curia: May 14, 1978), (http://www.vatican.va/roman_curia/congregations/ccsclife/documents/rc_con_ccsclife_doc_14051978_mutuae-relationes_en.html), #11.

¹⁹ Cortés, “The Spirit of the Society is the Spirit of Mary,” 3.

her Son, Jesus Christ. In Fr. Chaminade's own words, "We do not go to Mary as our God, but we go to God through Mary, as faith tells us. He came to us through her."²⁰

Two Marianist writers in spirituality, Enrique Aguilera and José María Arnaiz, speak to the action of the Holy Spirit in the Marianist charism as a divine mission. They affirm that the divine mission is actualized by the Holy Spirit who continues to inspire others to witness to the Gospel and to embody it in the world. The Marianist charism was born from the response of Fr. Chaminade to the call to evangelize and to be open to the call of the Spirit. Through his devotion to Mary, Fr. Chaminade was encouraged to carry out her mission and present Christ into the world.²¹

Hence, Fr. Chaminade followed the example of Mary. Through Mary, God desired to incarnate his love and life in her Son, Jesus. She accepted the will of the Father as a result of the Spirit's impulse in her. This was key for Fr. Chaminade who understood that from the first *fiat* of her response to God's call (Lk 1:38) to the moment of Pentecost, Mary's spiritual journey is that of the believer opening herself to the Holy Spirit and to the Gospel. Mary advanced on her pilgrimage of faith and persevered in her union with her Son to the Cross. Thus, the impulse to follow Jesus that the Spirit inspired in Fr. Chaminade is the same that Mary followed with the first Christian community.²² According to the spiritual authors, Fr. Chaminade taught his religious communities that following Jesus requires the conviction of Mary who helps them incarnate Jesus in themselves. Fr. Chaminade puts it this way: "To allow ourselves to be formed by the maternal tenderness

²⁰ Cortés, "The Spirit of the Society is the Spirit of Mary," 3.

²¹ Enrique Aguilera, SM and José María Arnaiz, SM, *Enfleshing the Word: Prayer and the Marianist Spiritual Journey*, (Dayton: North American Center for Marianist Studies, 2000), 191-192.

²² Ibid., 262.

of Mary. In Mary we find also the impulse of a missionary faith, as is clear from her words at Cana: ‘Do whatever he tells you,’ Mary calls us, and she sends us.”²³

Aguilera and Arnaiz hold that Fr. Chaminade’s letter to the retreat masters of 1839 is the Magna Carta of the Marianist charismatic origins. In the letter, Fr. Chaminade speaks to the impulse of Spirit in Mary’s words at Cana. At Cana, Mary becomes aware of the lack of wine; she speaks to Jesus and sends the servers to him. This triple movement of Mary – to become aware, to speak, and to send – is fundamental for Fr. Chaminade.²⁴ Aguilera and Arnaiz point out that Marianists are to consider themselves as called by the action of the Holy Spirit and brought by Mary herself to Jesus to be “Missionaries of Mary.” Fr. Chaminade writes,

We who come last of all, we who believe ourselves called by Mary herself to aid her with all our strength in her struggle against the great heresy of this age, have taken as our motto, according to the declaration of our Constitutions (1839, art. 6), these words of the Blessed Virgin to the servants at Cana: “Do whatever he tells you” (Jn. 2:5). Convinced as we are that our special mission, despite our own weakness, is to perform for our neighbor all the works of zeal and of mercy...

Our work is far-reaching; it is magnificent. If it is universal, it is because we are missionaries of Mary, who has said to us, “Do whatever he tells you!” indeed, every one of us is a missionary. To each of us the Blessed Virgin has given a mandate to work at the salvation of our brothers and sisters in the world.²⁵

²³ Aguilera and Arnaiz, *Enfleshing the Word*, 264.

²⁴ *Ibid.*, 208-209.

²⁵ *Ibid.*, 209.

In their “missionary alliance with Mary,”²⁶ Marianists find the key to their charism, says Aguilera and Arnaiz. They know that their kind of relationship with Mary and the intensity of this relationship is something charismatic in them and is a result of the Holy Spirit. It is a fundamental part of the Marianist charism and the way Fr. Chaminade experienced it. Their fruitfulness in faith and love, both personal and communitarian, depends on their faithfulness to the demands of the mission which they have in the Church to imprint upon that mission Mary’s maternal presence and action. To accomplish this, Fr. Chaminade and his religious community proclaim Jesus by making Mary known, loved, and served.²⁷ The spiritual journey of following Christ is called “the spirit of Mary.” This spirit results from the impulse of welcoming the Holy Spirit in Mary, in Fr. Chaminade, and now, in the Marianists. Hence, it is a spirit of faith, or interior spirit, that has the ability to bring Christ into the world. ²⁸

Emerging Themes in Blessed William Joseph Chaminade

The three emerging themes from my analysis are demonstrated in the pneumatological experience of Fr. Chaminade when he received his charism. In keeping with the first theme of the Holy Spirit as the source of charisms, all of the Marianist writers concluded that the Holy Spirit manifested a divine mission in Fr. Chaminade. This divine mission was the experience of the Spirit who bestowed a special grace or charism on him at the time spent during his exile in Saragossa, Spain while praying at the Shrine of Our

²⁶ Aguilera and Arnaiz, *Enfleshing the Word*, 209.

²⁷ Ibid., 264-265.

²⁸ Ibid., 266.

Lady of the Pillar. The Spirit moved and acted through Fr. Chaminade's contemplation of Mary. As a result of this contemplation, the charism that the Spirit manifested in Fr. Chaminade was *To be formed by Mary for the mission of Christ*. The purpose of this charism was to re-Christianize France due to the devastation resulting from the French Revolution.

The second theme concerns how Fr. Chaminade either accepted or rejected the charism that was manifested to him by the Spirit. As the Marianist writers demonstrated, Fr. Chaminade contemplated Mary's *fiat* of bringing Jesus Christ into the world and this resonated in his life. As Mary accepted the will of the Father as a result of the Spirit's impulse in her, Fr. Chaminade accepted the will of the Spirit in his contemplation with Mary. The third theme concerns how Fr. Chaminade responded to the Holy Spirit. We learn from the Marianist writers that Fr. Chaminade experienced a missionary impulse to further the charism that was inspired in him by the Spirit. Since he was concerned with the evangelization of France, Fr. Chaminade acted out of his missionary impulse and made an alliance with Mary, cooperating with her in bringing her Son Jesus Christ into the world. In response to his missionary impulse, he founded the Sodality in the Madeline, the Daughters of Mary Immaculate, and the Society of Mary—all belonging to the Marianist family—consecrated to Mary.

Thus, the Marianist charism is communicated to Fr. Chaminade by the action of the Holy Spirit. This pneumatological experience animated Fr. Chaminade to ally himself with Mary and to accept her invitation of re-Christianizing France, founding a Sodality and two Marianist religious orders that would bring Christ through Mary. In the next section, I will

demonstrate how the Marianist charism is perpetuated in Marianist education and in the faculty at Chaminade College Preparatory.

THE PNEUMATOLOGICAL EXPERIENCE TO PERPETUATE THE MARIANIST CHARISM IN FACULTY AT A MARIANIST SCHOOL

Marianist Education and the Characteristics of Marianist Education

Lackner writes, “Blessed Chaminade came to believe that the best way to re-Christianize France in the 1800s was through schools that embodied his understanding of Christian education.”²⁹ In Lackner’s view,

Education for Blessed Chaminade is synonymous with Mary’s mission of forming and nurturing other Christs and Christian communities throughout time. Education is a participation in the work of Mary. She is the great teacher of humankind. Her mission has been, and still is, to give birth to Jesus Christ and present him to the world.³⁰

For Fr. Chaminade, the Incarnation is the “universal principle of grace,” that by which God’s gift of himself is made possible and present everywhere and always.³¹ Thus, Lackner affirms that members of a Marianist school, if their “unalterable intention” is to participate in Mary’s mission, must strive to educate and present Christ to others.³² In the *Constitutions of 1839*, Fr. Chaminade states clearly:

Under this title [education] are included all the means by which religion can be inculcated into the minds and hearts of

²⁹ Lackner, *Marianist Charism and Educational Mission*, 14.

³⁰ Ibid., 14.

³¹ Ibid., 82.

³² Ibid., 14.

[others].³³

The Society of Mary teaches [instructs] only in order to raise souls in Christian manner; that is why we have placed all works of teaching [instruction] under the title of Christian education; care should be taken never to change this.³⁴

According to Lackner, Marianist schools are a manifestation of the Marianist charism and culture and a means to perpetuate it. Fr. Chaminade believed that his effort to establish schools was directly inspired by God. In this regard, he wrote:

The first means to accomplish my mission [as Missionary Apostolic] was the institution or establishment of sodalities. One of the second means with which God deigned to inspire me, is the establishment of schools. If there were one in each Department or one in each province of the Academies of the University, maintained according to the plan I have drawn up, we could renovate the whole rising generation which will soon replace the present one. ³⁵

In the response to his times, Fr. Chaminade fashioned a vision. That vision has continued to shape how those who embrace the Marianist charism understand reality, characterize their purpose in life, interpret new experiences, and determine their actions.³⁶

According to Lackner, teachers imbued with the spirit of the Society of Mary were to cultivate certain fundamental assumptions and attitudes from which flowed specific behaviors. Though Fr. Chaminade never described the behaviors and dispositions of teachers in more than general terms such as “virtuous,” “Christian,” and “dedicated,” he

³³ Glodek, *Marianist Praxis*, 4. Cf. *Constitutions of the Society of Mary, 1839*, trans. Herbert G. Kramer, SM (Honolulu, Hawaii: Marianist Province of the Pacific, 1967), ¶251, 30.

³⁴ Ibid. Cf. *Constitutions of the Society of Mary, 1839*, ¶256, 31.

³⁵ Lackner, *Marianist Charism and Educational Mission*, 35. Cf. Blessed Chaminade’s *Letters* 523, May 14, 1830.

³⁶ Ibid., 81.

did indicate that they were to be “animated” with the spirit of Mary.³⁷ He detailed that spirit and its expression in the *Constitutions of 1839*, which were directed toward the members of the Society of Mary and, by extension, to those who would share in its mission and be animated by its spirit. This included becoming aware that the Marianist charism has taken root in many women and men throughout history: gospel spirit, cordiality, intimacy, silence, availability, sensitivity, generosity, and service. All these attitudes, which the Marianists consider their characteristic virtues, have been embodied in concrete persons and actions.³⁸

Following Blessed Chaminade’s example, Marianists have recognized that schools provide a ministry wherein all the criteria for perpetuating the Marianist charism are met. An articulation of the philosophy and pedagogy of the Marianist charism is found in the *Characteristics of Marianist Education*. As previously mentioned in the introduction of this thesis-project, the characteristics emerged as a response to a call from the Society of Mary’s General Chapter of 1991 to rearticulate the common elements of the Marianist educational tradition and were published in 1996.³⁹ For those ministering in schools the five characteristics listed in the documents are a shorthand way of stating the Marianist charism in schools:

To educate for Formation in Faith
To provide an Integral, Quality Education
To educate for Family Spirit
To educate for Service, Justice, and Peace
To educate for Adaptation and Change.⁴⁰

³⁷ Lackner, *Marianist Charism and Educational Mission*, 85.

³⁸ Ibid., 85.

³⁹ Glodek, *Marianist Praxis*, 4. cf. Introduction, 3.

⁴⁰ Lackner, *Marianist Charism and Educational Mission*, 90-91.

Emerging Themes and the Faculty at Chaminade College Preparatory

The three emerging themes from my analysis must be attended to in order for faculty to fulfill their call to perpetuate the Marianist charism and form their students in the Characteristics of Marianist Education. As articulated in Chapter 3 of this thesis, a theology of charism holds that the Holy Spirit resides in each person and bestows charisms that are special graces in order to build up a community. In the case of Chaminade College Preparatory, each member of the faculty is called to embody and cooperate with the action of the Holy Spirit to, like Mary, continue to bring Jesus into the world by showing their students that with God all things are possible. The faculty at Chaminade College Preparatory who manifest the Marianist charism do so because the Spirit animates them to participate in and further the divine mission that was once manifested in Fr. Chaminade.

The results of the data in my qualitative research relate in different ways to the literature I have reviewed. One result indicated that our faculty's understanding of the Marianist charism is rooted in their understanding of Mary who brought Jesus into the world. For some faculty, there is a zeal to emulate Mary with their students and teach them about her attitudes. This recognition resonates with Fr. Chaminade's own understanding of the charism. However, there was also a strong indication that faculty lacked a clear recognition of the charism, especially as it relates the Characteristics of Marianist Education. Because of this, some faculty struggle to engage and form their Catholic and non-Catholic students alike in the charism and the Characteristics. The third result was the faculty's aspiration to receive a more structured formation program in the charism and the Characteristics of Marianist Education. These outcomes relate to my ministerial concern because what I have been attempting to do is to identify the level of the faculty's

understanding of the Marianist charism and the challenges that arose in facilitating or impeding their efforts in fostering the charism in their work with students. Hence, to address these issues, the study of the characteristics of charism, its recognition in Blessed Chaminade, and its dynamics in those gifted with it were needed in order to address both the lack of recognition and the sense of urgency that exists in the faculty to understand and manifest the Marianist charism and to form their students in the Characteristics of Marianist Education that flow from it.

It is the energy that the Spirit produces in the faculty through the charism that animates them to emulate Mary's qualities of faith, hope, love, kindness, compassion, service, and justice. At Chaminade College Preparatory, a sense of agency must be created that has the capacity to animate faculty in the Marianist charism to emulate Mary and model her qualities to their students. Such a sense of agency is caused by the Holy Spirit. However, faculty must first recognize the impulse of the charism which the qualitative research indicated was lacking, especially in relation to the Characteristics of Marianist Education. Once recognized, however, faculty still have the capacity to either accept or reject the charism that is offered to them by the Spirit. This decision needs to occur through a process of discernment. Part of this process must be a recognition that living out the Marianist charism requires a contemplation of Mary as learned through the experience of Fr. Chaminade. This is because, according to Fr. Chaminade, pondering Mary can lead the faculty to a deeper reflection on God's action in their lives. Hence, the more the faculty emulate Mary whose *fiat* brought Jesus Christ into the world and educated him, the more they are able to discern the action of the Holy Spirit in their call to educate their students in the Characteristics of Marianist Education.

Finally, the response that faculty makes to the Spirit is the result of the Spirit's own impulse that animates them to further the charism at Chaminade College Preparatory. It may be likened to the missionary impulse that Fr. Chaminade experienced when contemplating Mary during his exile. In its own way, the faculty's response to forming students in the Characteristics of Marianist Education also results from a missionary impulse that gives continuing life to the charism. It is the energy of this impulse that is able to provide Spirit-filled formation for students to be passionate about their faith, grow in love with Jesus Christ, and present Christ to the world; it is through this energy that students experience the Characteristics of Marianist Education in the faculty. It is necessary, therefore, to devise a praxis by which faculty are able to recognize the action of the Spirit, discern the presence of the charism as expressed by Chaminade, make the decision to embrace it, and pass it on to their students through the Characteristics of Marianist Education.

CONCLUSION

According to Joseph Lackner, every person who works at a Marianist school participates in Mary's mission to educate in order to bring Christ to others. The dynamism of the charism experienced in Fr. Chaminade has the capacity to assist the faculty to more deeply identify and experience the charism within themselves. In this way, they will be empowered to communicate the Marianist charism with their pedagogical methods and form their students in the Characteristics of Marianist Education as a way of bringing Christ to the world. Therefore, it is vitally important that faculty become aware of the Spirit's charismatic impulse so that they are fully animated to participate in the vision of Fr. Chaminade of emulating Mary and forming Christ in their students.

CHAPTER FIVE

Movement toward a New Praxis for Understanding the Marianist Charism

INTRODUCTION

In chapter 4, I discussed what was necessary for faculty to live the Marianist charism as followers of Mary who take on her qualities to form their students to bring Christ to the world. The dynamism of that charism as experienced in Fr. Chaminade can assist the faculty to bridge the Marianist charism through their pedagogical methods to form their students in the Characteristics of Marianist Education. However, my practical research indicated that many of the faculty are not aware of the dynamic movement of charism that calls them to emulate Mary and form Christ in our students. Thus, in this final chapter, I engage in Osmer's pragmatic task to demonstrate that a new praxis for understanding and living the Marianist charism is by the process of *discernment*.

DISCERNMENT AS MEANS TO FURTHER THE MARIANIST CHARISM IN FACULTY AT CHAMINADE COLLEGE PREPARATORY

Throughout my thesis-project, the ministerial concern that I have been addressing is how the understanding of the Marianist charism facilitates or impedes the efforts of the faculty of Chaminade College Preparatory in fostering the charism in their work with students. Based on my qualitative and theological research, I have concluded that faculty members are having difficulty discerning the dynamic movement of the Holy Spirit that is fostering the charism in their work with students.

A deeper awareness of the pneumatological dynamism of the charism as experienced in Fr. Chaminade can assist faculty to experience the Marianist charism within

themselves in order to form their students in the Characteristics of Marianist Education in their own time and space. Throughout this thesis-project, I have attempted to provide a theoretical and theological analysis of charism-transference that facilitates insights in the dynamism, communication, and revelation of the Marianist charism that was once experienced by Fr. Chaminade. However, the Marianist charism cannot remain in the theoretical world of documents or in the Constitutions or be lived-out today as if it were still the French Revolution. Rather, it is to be received, recognized, and animated by the faculty through a process of discernment that speaks to the signs of the times in the 21st century at Chaminade College Preparatory, Chatsworth and West Hills, CA. As a result, formation in discernment of charism for the faculty is necessary in order to recognize the spiritual continuity of the Marianist charism that originated in Fr. Chaminade with the operative presence of the Holy Spirit that animates the faculty to further the charism today.

In the next sections of this chapter, I demonstrate how a discernment of charism in the faculty could affect their level of understanding of the Marianist charism through a process rooted in the process of discernment of spirits from the spirituality of St. Ignatius of Loyola. First, I provide a basic understanding of a discernment of spirits. Second, I show how the process of discernment of spirits function with charisms through the work of Jesuit scholar John Carroll Futrell. Finally, I illustrate how a formational workshop incorporates Futrell's process of discernment to assist our faculty in their level of understanding and living out the Marianist charism *now*.

DISCERNMENT OF SPIRITS IN IGNATIAN SPIRITUALITY

St. Ignatius of Loyola

In order to gain a basic understanding of a discernment of spirits according to Ignatian Spirituality, it is important to give a brief history of the founder whose name is associated with this type of spirituality. Born in 1491, St. Ignatius of Loyola was one of 13 children of a family of nobility in northern Spain. As a young man, “Ignatius was inflamed by the ideals of courtly love and knighthood and dreamed of doing great deeds. [However,] in 1521, Ignatius was gravely wounded in a battle with the French.”¹

While recuperating, Ignatius experienced a conversion by reading the lives of Jesus and the saints that aroused desires in him to do great things. Moreover, Ignatius realized that these feelings were signs of God’s direction for him.² Over the years, Ignatius became an expert in spiritual discernment and wrote down some of his most profound spiritual insights as part of what has come to be called the *Spiritual Exercises*.³ With a small group of friends, Ignatius founded the Society of Jesus (The Jesuits), whom he conceived as “contemplatives in action.”⁴

¹ “St. Ignatius of Loyola,” *IgnatianSpirituality.com* at <http://www.ignatianspirituality.com/ignatian-voices/st-ignatius-loyola>.

² Ibid.

³ Ibid.

⁴ Ibid.

Discernment of Spirits

Jesuit professor, author, and retreat master Joseph A. Tetlow writes on the discernment of spirits. He indicates that, for St. Ignatius, discernment of spirits attends to the interior movements of the soul consisting of thoughts, imaginings, emotions, inclinations, and attractions.⁵ Discernment of spirits involves becoming sensitive to these movements, reflecting on them, and understanding where they come from and where they lead us.⁶

Tetlow states, “We are moved by a dense complex of motives, both in the things we do from day to day and in our big decisions.”⁷ By way of example, he presents some scenarios. He asks: What drives a young woman to become a doctor or a young man to be an engineer? Tetlow answers that many things contribute to this, including success, altruism, or interest.⁸ Conversely, what drives a woman who has smoked for years to quit or an obese man to get thin? Again, Tetlow answers that many things contribute to these instances such as fear of death, desire for health, or concern for family.⁹ The point that Tetlow makes is that motives interact in a kind of movement that eventually drives the person to act. Ignatius termed these dense complexes of motives and energies—images, ideas, attractions, revulsions—as integral to discerning “spirits.”¹⁰

⁵ Joseph A. Tetlow, SJ, Excerpts from *Making Choices in Christ: The Foundations of Ignatian Spirituality*, (Loyola Press: Chicago, 2009), <http://www.ignatianspirituality.com/making-good-decisions/discernment-of-spirits>.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

According to Tetlow, Ignatius noted that these spirits take on two configurations that he identified as consolation and desolation. Ignatius discovered that both consolation and desolation can move you toward God or pull you away from God. Furthermore, Ignatius indicated that sometimes consolation comes from a good spirit and sometimes from a bad spirit, and noted the same thing about desolation.¹¹ In Ignatian spirituality, the individual attends to these energies in interpreting major decisions as well as daily experiences. Tetlow demonstrates how to grasp the patterns of good and evil spirits. He explains that “the good spirit usually brings love, joy, peace, and the like; the evil spirit characteristically brings confusion, doubt, disgust, and the like.”¹² When we are leading a seriously sinful life, a good spirit will visit us with desolation to turn us around; an evil spirit will keep us content so that we will keep sinning. Hence, interpreting the spirits in the process of discernment involves a set of complex variables: motives and energies, consolation and desolation, good and evil spirits, movements to and away from God.¹³

DISCERNMENT OF SPIRITS APPLIED TO CHARISMS

The discernment of spirits that flows from Ignatian spirituality can be applied to the dynamic movement of charisms. To demonstrate this, I engage the work of Jesuit scholar John Carroll Futrell who writes on the discernment processes and expressions of living out a founder’s charism within the context of a new time and space.

At the outset, Futrell makes the point that a founder’s charism exists now because

¹¹ Tetlow, Excerpts from *Making Choices in Christ*, <http://www.ignatianspirituality.com/making-good-decisions/discernment-of-spirits>.

¹² Ibid.

¹³ Ibid.

of the action of the Holy Spirit who moves dynamically in the context of one's own life.

He states,

...the charism of the founder of any religious community is this charism as it is lived *now*. It does not exist in the air. It is not a myth or a pious ideal. It has no actual, lived existence even in the rule, or the constitutions, or in other historical documents expressing a past reality. If this charism has any real being at all today, it is because the Holy Spirit is still operative by his presence and power within certain persons, calling them to the service of the people of God and of the world to which he originally called the founder through this gifted vision and dynamism.¹⁴

For this reason, Futrell explains that there is need to find a way to identify and to describe accurately the charism of the founder as the norm of discernment of new forms of expression.¹⁵

The Mode of Receiving a Specific Charism

Futrell makes a clear distinction between charism in general and a specific charism. He holds that any charism is a gift of the Spirit to an individual for the good of others. On the other hand, "a specific charism is given at certain moments in the history of the Church to a person whose manner of reading the multi-dimensional gospel portrayal of the life of Jesus brings the individual to focus on some particular aspect of Jesus' life."¹⁶ Receiving this specific charism leads the individual to follow Jesus and to serve others in a particular way.¹⁷ Hence, "the mode of receiving the charism is shaped by the historical and cultural

¹⁴ John Carroll Futrell, "Discovering the Founder's Charism," (Supplement to "The Way," 1971: (<http://www.theway.org.uk/Back/s014Futrell.pdf>), 63.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

conditioning, as well as by the individual's temperament, human gifts and limitations, all of which Christians [sic] recognize as the effects of God's active love in history."¹⁸

Since the mode of receiving a specific charism is shaped by historical conditioning and human gifts, Futrell says that, theoretically speaking, any specific charism is always time-bound and is not co-terminus with the Church. He contends that it is "simply a graced way of seeing and of following Jesus for the service of the whole Church;" a specific charism can cease to exist, if and when this vision and this service ceases to be truly good for the Church.¹⁹ As a result, Futrell explains that an honest attempt to discover the founder's charism always implicitly contains the honest question: "Is this charism still a true and valid form of service of the church today?"

If not, we should frankly say so, and seek to discern what new charism the Holy Spirit may be giving to us. If it is still valid, then we must seek truly to renew this charism within ourselves. Once more, the charism of the founder *exists* only in as much as it is lived now. A person gradually comes to realize that they have been given the charism to be a founder when they recognize that the way of following Jesus and the service to all people to which he or she is called does not yet exist in the specific form in the Church.²⁰

It follows then that religious who join an existing religious community do so "because they come to recognize that their own charism is the communal charism of this community.... a charism so powerful, a response so appealing, that it has attracted others and continues to do so."²¹ They are called to join in the "communal actualization" at this

¹⁸ Futrell, "Discovering the Founder's Charism," <http://www.theway.org.uk/Back/s014Futrell.pdf>, 63.

¹⁹ Ibid.

²⁰ Ibid., 64, italics in the original.

²¹ Ibid.

time and place of the founder's charism initiated through the Holy Spirit in their founder. Hence, Futrell states that in order to discern the meaning of an individual's own personal vocation and commitment to a religious community, the person must discover the charism of the founder within themselves through a process of discernment.²²

The Discernment Process of Discovering a Charism

Having discussed the mode of receiving a charism, Futrell moves on to the discernment process of discovering a founder's charism. He first comments that the charism of the founder "cannot be fixed in an abstract, verbal definition."²³ To attempt to do so would reduce religious communities to living out the charism theoretically. Nonetheless, Futrell acknowledges, "the founder's charism as shared and lived by the members of the community today is a mystery, as is anything which is dynamic and alive."²⁴ Therefore, a charism cannot be defined; it can only be discovered and described through a process of discernment.

The process of discerning a founder's charism that Futrell presents includes three steps: historical research, dynamic movement, and incarnation of the charism. In the next sections, I summarize Futrell's discernment process. Then, I apply his process to a practical formation workshop that I will provide for the faculty at Chaminade College Preparatory in order to assist them in their level of discerning, understanding, and furthering the Marianist charism in their work with students.

²² Ibid.

²³ Ibid.

²⁴ Ibid., 65.

Historical Research

The first step in discovering the founder's charism is to engage in the historical context of the founder. Futrell says that it is important to study the gradual development of the experiences that led the founder to identify their call and vision of discipleship and service. The goal of this historical research is "to discover and describe as accurately as possible the founder's personal conception of the life and action of the community" he or she founded.²⁵ According to Futrell, it is to identify and clarify the "*profound intention* underlying the founder's historically and culturally conditioned expressions" in their own language and in their own time.²⁶

Identifying and clarifying the profound intention of the founder will allow individuals to be able to articulate in contemporary language the genuine vision of the founder, and thus distinguish "the spiritual continuity of the charism" in him or her with this charism. Futrell holds that one can approach the profound intention of the founder through the historical documents in order to recapture the "dynamic movement" of the charism of a founder. Thus, "by expressing the profound intention of the founder in our own language, we gradually clarify it in the language of the founder."²⁷ Futrell says that in studying a founder's life, one will find that the dynamic movement that exists in the founder is irreversible and the energies of a charism lived today in the community is in continuity with it. As a result, "the movement the founder...is realized in all of its successive and different incarnations in the ongoing life of the religious community."²⁸

²⁵ Ibid.

²⁶ Ibid., italics in the original.

²⁷ Ibid., 66.

²⁸ Ibid.

To summarize this first step of discernment, Futrell expresses that “the work of historical research of a founder’s charism will demonstrate how the communal charism of a religious community is a dynamic movement with a specific, historical origin, knowledge of which can be acquired.”²⁹ This research, however, must “very carefully clarify the radical intentions of the founder which underlie his historically conditioned expression of it [...] It is through this intention that initiates the dynamic movement of the charism and its continuation through different forms of expression during the evolving life of the religious community.”³⁰

The Study of the Dynamic Movement of the Charism

In addition to a historical research of a founder’s charism, Futrell holds that the actual existence of the charism perdures today because of the dynamic movement that was revealed and communicated to the religious community in the past and through its present successors today.³¹ However, Futrell maintains,

...there must be a conscious effort to help the actual members of the religious community to bring to the level of consciousness an awareness of the charismatic call which they share and which they are experiencing and living; but perhaps, have not yet clarified individually and corporately in the language of our own times. This is a problem of awareness and communication.³²

He claims that, in this process, a religious community can discover the founder’s charism

²⁹ Ibid., 67.

³⁰ Ibid.

³¹ Ibid., 68.

³² Ibid.

and articulate it in contemporary language as “the norm for discerning the necessary adaptation to the signs of our times.”³³

Futrell integrates the discernment process and reading the signs of the times with the historical research on the origins of the community’s charism. He holds that the Holy Spirit reveals to the founder a specific way of following Jesus and serving him in others. Thus, “the community’s way of living the gospel life and engaging in the apostolic service is shaped and individualized by the specific dynamic movement of its charism initiated within its founder by the Holy Spirit.”³⁴

Incarnation of the Dynamic Movement the Charism Individually and Communally

The last movement of the discernment process deals with incarnating the charism both individually and communally. Futrell affirms once again that the charism of the founder of any religious community is the charism as it is lived here and now because “a religious community is given its own unique individuality by that fact that it is these individual, unique persons, and not others, who at this moment share and live the charism.”³⁵ Hence, it is their particular relationships with each other and ways of following and serving Christ that incarnate the dynamic movement of the charism today.³⁶

In studying the movement of a charism, a profound reality exists. Futrell says that in the dynamic movement of the charism there is a movement of organic life.³⁷ Since the

³³ Ibid.

³⁴ Ibid., 68-69.

³⁵ Ibid., 69.

³⁶ Ibid.

³⁷ Ibid.

charism is truly alive in persons, there is a continuity of life originating from the founder despite the ways in which one discerns how to embody the charism in different times and places.³⁸ Hence, “the present arises out of the past, and the past is given its full meaning in the present.”³⁹ However, it is important to note that “this organic process of community depends upon successive and inter-connected realizations of the same dynamic movement which had its charismatic origin in the founder by the power of the Holy Spirit,”⁴⁰ freely undertaken by the religious community of today.

Futrell concludes this discernment process advising religious communities that, in their effort to discover and discern their founder’s charism, there needs to be an authentic level of renewal that reads and interprets the past in order to create the future. He says that

...the present is different from the past; but this looking to the past can overcome the difference through taking up again the dynamic movement of the charism of the founder because the movement is from their founder to the persons who are the religious community today.⁴¹

Consequently, reading the signs of the times calls religious communities to a *re*-founding as they discern “the radically new ways of incarnating this charism in life and action to which the holy [sic] Spirit, speaking in events, calls them in the world today.”⁴²

³⁸ Ibid., 70.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

A NEW PRAXIS

A Three-Part Formation Workshop in Discerning and Discovering the Marianist Charism

Futrell has provided me with a framework that will assist the faculty at Chaminade College Preparatory to discern and discover the dynamic movement of the Marianist charism and operative presence of the Holy Spirit within them. Using Futrell, I am going to facilitate a three-part series formation workshop that will follow his three-step process of discerning and discovering a founder's charism: historical research, dynamic movement, and incarnating the charism. I intend this workshop to begin upon the return of all faculty prior to the beginning the academic year. I would then facilitate the second part in the middle of the first semester and the third part at the end of the semester. I would divide the workshop into the three parts of Futrell's discernment process. The principal authors that I would use to provide the content for the workshop are Joseph Lackner, SM, *Marianist Charism and Educational Mission* and Quentin Hakenewerth, SM, *A Manual for Marianist Spirituality*. I would pre-assign faculty the readings for each of the workshop parts from each of these books since the chapters are short in length.

Studying the Historical Research

Beginning with the historical research on Fr. Chaminade, I would invite the faculty to read and reflect upon the context of the French Revolution in France in which Fr. Chaminade was living. The book that I would use for the historical context of the French Revolution is Lackner's *Marianist Charism and Educational Mission*. The chapter on "Religious Climate of France" would speak to this context to describe the impact on Fr. Chaminade's life and decision to follow a call that would eventually challenge the

philosophy and laicism of his time. Moreover, the chapter would provide faculty with Fr. Chaminade's insights of his feelings and emotions on the devastation of the French Revolution.

Fr. Chaminade's calling became more defined during his exile in Saragossa, Spain as he prayed at the statue of Our Lady of the Pillar. According to the Marianist authors, this was the high point of discovering and discerning the dynamic movement of the charism that was to be graced in him by the action of the Holy Spirit. It was a "pull" towards the Blessed Virgin and making an alliance with her to return to France and re-Christianize it by bringing Christ into that broken, damaged world. The dynamism of the Spirit also called out to Fr. Chaminade to found a religious community that would consecrate itself to the Blessed Virgin.

The context of Fr. Chaminade's exile is of utmost important to study because it is here where the dynamism of the charism becomes revealed and communicated to him. Part of the historical research is to identify and clarify the *profound intention* underlying the founder's historically and conditioned expressions. This means that for the faculty, identifying and clarifying Fr. Chaminade's *profound intention* will allow them to be able to articulate in their own language his authentic vision and will be able to recognize the spiritual continuity of the Marianist charism originating in him and lived-out today in the faculty at Chaminade College Preparatory.

In addition to the chapter on the religious climate of France, there are four other chapters from Lackner's book that I would choose for the faculty to read on the revelation and dynamic movement of the Marianist charism as well as the founding of the Society of Mary. First, the chapters on "Charism" and "Charism as Culture" speak to Fr. Chaminade's

divine mission, revelation, and communication of the charism by the action of the Holy Spirit while praying at the Shrine of Our Lady of the Pillar. It also provides a clear understanding of Fr. Chaminade's alliance with Mary and his inspiration of creating a larger culture of animating others in the charism. The other two other chapters, "Sodalities, Chaminade's First Apostolic Effort" and "Battlefield of the Schools," provide the content for Fr. Chaminade's efforts of returning to France and founding the Society of Mary by establishing schools that would incarnate the dynamic movement of the Marianist charism.

At the workshop, I would provide faculty with a PowerPoint presentation that includes the main points from each of the readings including Fr. Chaminade's time-line while in France and in Spain; founding of the Society of Mary; the definition of charism; Fr. Chaminade's prayer at the statue of Our Lady of the Pillar; communication and reception of the charism by Fr. Chaminade; and Fr. Chaminade's mission of re-Christianizing France through the development of schools and embodying the Marianist charism.

Following the PowerPoint presentation, I would provide questions to ponder for the faculty such as:

- 1) What are the motivating factors for the French Revolution and what is Fr. Chaminade's response?
- 2) How can I articulate what Fr. Chaminade is experiencing while at the statue of Our Lady of the Pillar?
- 3) Who is speaking to Fr. Chaminade? Is it the Holy Spirit? Is it Mary? What precisely is being said?
- 4) How does the Holy Spirit impact Fr. Chaminade as he receives the charism to emulate Mary and bring Christ to the devastation of the French Revolution?
- 5) Given the context of our own times, how does the charism speak to me in my own language?

Studying the Dynamic Movement of the Marianist Charism

The second step of the discernment process is to study the dynamic movement of the Marianist charism. Marianist authors affirmed that in Fr. Chaminade a missionary impulse animated him to respond and, as a result, receive a specific gift given to him by the action of the Holy Spirit. This missionary impulse refers to the “experience of the Spirit,” according to the Second Vatican Council. This missionary impulse describes a type of dynamic movement that causes Fr. Chaminade to discern how to follow Jesus in a very particular way in order re-Christianize France.

This step needs to be treated with care since there needs to be an effort to help faculty bring to a level of conscious awareness Fr. Chaminade’s charismatic call, missionary impulse, as well as his movement of experiencing the charism and living it out. This will also involve engaging in theological language, perhaps language that the faculty members are not used to hearing, since we are dealing with the dynamic movement of the Holy Spirit. Nevertheless, as Futrell affirms, the goal for the faculty would be to express the dynamic movement of the charism in their own language.

Hakenewerth’s *A Manual of Marianist Spirituality* would shape the faculty’s understanding and discernment of the dynamic movement of the Marianist charism by the action of the Holy Spirit. I would assign faculty to read the chapter “Spirit as Life” which will provide them with a basic understanding of the Spirit’s energy and expression, as well as an understanding of their own spirit. The other chapter, “The Experience of Being Called,” would assist the faculty to discern ways in which God calls in order to live out the Marianist charism. The chapter also provides some insights and characteristics of being called as well as the effects of God’s call in our life. At the workshop, I would provide the

faculty with a PowerPoint presentation that begins with the Second Vatican Council's definition of a charism as the "experience of the Holy Spirit and then expands on the theological language that is used in the chapters to describe the Holy Spirit, the dynamic movement of the charism, and the experience of God calling in us. Following the presentation, I would use questions to help the faculty discern the dynamic movement of the Marianist charism in them such as:

- 1) How do I understand the experience of being called?
- 2) What words can I use to describe the Holy Spirit moving in Fr. Chaminade during his time praying at Our Lady of the Pillar?
- 3) What is my understanding of the Holy Spirit?
- 4) What role does the Holy Spirit play in my life and how do I know that the Spirit moves in me?
- 5) What is the Holy Spirit saying to me as I ponder upon the Marianist charism?

Incarnating the Marianist Charism

In this final step of the discernment process, the goal is to incarnate the Marianist charism both *individually* and *communally*. Futrell affirmed that a founder's charism is the charism as it is lived *here and now*. Futrell says that this is because, as unique persons in specific historical moments, we share and live the charism as a community formed by historical circumstances and by our particular relationships with each other. It is through the interplay of reflection on the signs of our times in dialogue with one another that we follow Christ and serve his people in ways that emanate from that interplay. Hence, it is here and now and with one another that we incarnate the dynamic movement of the Marianist charism.

Reflection upon incarnating the Marianist charism will help faculty bridge the gap between the charism and the Characteristics of Marianist Education. This discernment step will bring to their level of conscious awareness that the Marianist charism is articulated through the Characteristics of Marianist Education in their particular individuality, uniqueness, and pedagogical practices.

In this final section, I would assign faculty to read Hakenewerth's chapter on the "Pervasive Role of Mary" and the Marianists Province "Self-Review of the Characteristics of Marianist Education for Faculty." Hakenewerth would help the faculty understand three major points on the role of Mary that were central in Fr. Chaminade's life: Mary's fidelity and cooperation with the Holy Spirit; Mary's influence as a mother in the life of Jesus' upbringing; and participation in "Mary's mission of generating the life of the Spirit in people."⁴³ Hence, these three points would assist faculty to discern the depths at which the Holy Spirit communicates in them to further the Marianist charism. Moreover, faculty would be able to discern for themselves some of the qualities and attitudes of Mary that could animate them to further the charism in their work.

To assist the faculty with bridging the gap between the charism and the Characteristics of Marianist Education, I would assign them to read the self-review document that was published by the Province.⁴⁴ By doing so, faculty would learn the attitudes that shape the characteristics as a contemporary expression of the charism in Marianist sponsored schools. At the same time, the faculty would have an opportunity to discern with their colleagues meaningful ways of integrating the characteristics in their

⁴³ Quentin Hakenewerth, *A Manual of Marianist Spirituality*, (Dayton, OH: North American Center for Marianist Studies, 2000), 29.

⁴⁴ See Appendix One.

work with students.

I would not provide faculty with a PowerPoint presentation for this last part workshop. Since they would have already received foundational key points on Fr. Chaminade, the dynamism of the Marianist charism, the dynamic movement of the Holy Spirit and the role of Mary, this would be the opportunity to culminate what they have learned through the process and speak to ways of embodying the charism. Thus, the questions to reflect upon are as follows:

- 1) What are the words that I hear the Holy Spirit communicating to me to further the Marianist charism?
- 2) How does Mary respond to the Holy Spirit in bringing Jesus into the world and forming him?
- 3) In what ways can I use the qualities of Mary to prepare meaningful lesson plans?
- 4) How can I work with my colleagues to discern together the ways in which to integrate the Characteristics of Marianist Education in my pedagogical practices?
- 5) How do I continue to pay attention to the Holy Spirit who guides me in forming our students in the Characteristics of Marianist Education?

Concluding the Formational Workshop

After we have gone through Futrell's discernment process, I envision inviting faculty to discuss together each of the parts in our sessions that inspired them. The reading assignments and PowerPoint presentations would assist the faculty in the process of bringing a level of conscious awareness to their own discernment process. This is why it is very important to speak to our discernment process in a communal setting because discernment of the dynamic movement of the Marianist charism happens individually and communally. I would also take accurate notes on the process in order to measure its success

and challenges.

CONCLUSION

My thesis-project addressed the following ministerial concern: How does the understanding of the Marianist charism facilitate or impede the efforts of the faculty of Chaminade College Preparatory in fostering the charism in their work with students? I concluded that a process of discernment was necessary in order for the faculty to become aware of the dynamic movement of the Holy Spirit within them, to be animated by the Marianist charism, and to express it in contemporary times through the Characteristics of Marianist Education.

Faculty today are constantly being inundated with ways in which to further the Marianist charism. However, I believe that this new praxis of discernment in faculty will not only assist them in forming their students in the Marianist charism, but also will raise their level of consciousness to a new way of discerning the dynamic movement of the Holy Spirit in them to emulate Mary. Hence, as faculty discern and discover ways of living out the Marianist charism, they will become a living testament to the charism for other faculty who join the Chaminade community.

Fr. Chaminade was right when he said that he “strongly desires that the schools measure up to the standards set by ours and that they may become models for all others of the dioceses.”

If we intend to do business by halves, it will not be worth the while to take so much trouble Above all, I am determined to form really good establishments, before being solicitous about their numbers.⁴⁵

⁴⁵ Bro. John Habjan, SM, “Characteristics of Marianist Education: Quotations of the Marianist Founders,” (NACMS: Ohio, 2007), 11.

Chaminade College Preparatory as a Marianist School will live up to Fr. Chaminade's standard as faculty continue to discern authentically the revelation, communication, and dynamism of the Marianist charism in the 21st century in Chatsworth and West Hills, CA.

APPENDIX

CHARACTERISTICS OF MARIANIST EDUCATION **Self-Review for Faculty**

Formation in Faith

Bears witness with a personal and committed faith

- Actively participates in faith activities on campus
- Participates in the retreat program
- Incorporates prayer into the classroom structure
- Models respect for and/or involvement in liturgies
- Speaks, acts, and instructs the student in a manner consistent with the teachings of the Catholic Church on issues of faith
- Invites discussion of current or historical events in relation to faith and morals
- Demonstrates Christian behavior in language and demeanor
- Relates own faith to the student
- Articulates and understands the Characteristics of Marianist Education
- Actively participates in faculty spiritual programs such as prayer groups, retreats.

Promotes an understanding of Gospel values and forms students in them

- Shows love for the student as Christ modeled love for the young in the Gospels
- Implements a perspective that encourages students to share their faith they learn in the classroom with others
- Is a role model of Gospel values
- Creates lessons in which the student is encouraged to reflect on Gospel values
- Integrates religious attitudes and values in all academic subjects
- Uses language/teaching that incorporates the Gospel message “To Teach as Jesus Did”
- Treats the student with unconditional respect
- Promotes a sense of justice in the classroom
- Uses/refers to scripture in class lessons

Fosters the qualities of the Blessed Virgin Mary in the students

- Knows and can articulate the qualities of the Blessed Virgin Mary
- Holds up the Blessed Mother as a focus of reference when making decisions
- Acts as a ‘bearer’ of the presence of Jesus in the classroom
- Encourages perseverance and compassion
- Displays materials emphasizing Marianist heritage and the Blessed Mother
- Encourages a caring and nurturing perspective by the students toward one another
- Encourages students to accept differences among students
- Models the proper respect, treatment, and appreciation of women

- Fosters gentleness in student interpersonal relationships
- Actively participates in building a faith community
- Attends and participates in the retreat program
- Starts all meetings, practices, games, classes, etc. with a meaningful prayer
- Is present and supportive of all religious events at the school
- Sits with the students, models active prayer, and participates in all liturgies
- Prays with students during trying times and times of guidance
- Demonstrates a willingness to plan faith activities and to encourage others to plan and participate
- Leads the three o'clock prayer each day through example
- Encourages students to participate in campus ministry programs
- Displays visible symbols of faith in the classroom
- Participates in a faculty faith sharing group and encourages others to participate
- Works to develop vocations to religious life and Marianist Lay Family

Educate in Family Spirit

Exhibits the Marian traits of hospitality and graciousness

- Is gracious and welcoming to students and adults
- Creates a welcoming classroom atmosphere
- Greets the students by name
- Displays flexibility when interrupted
- Responds to all correspondence in a timely manner
- Models good sportsmanship and polite conduct
- Exhibits a positive attitude
- Supports colleagues
- Is kind and patient
- Challenges students and colleagues to exhibit Marian traits

Encourages a school climate of acceptance, discipline, and love with an understanding of "prudent tendency toward leniency"

- Regularly challenges students to display behavior that reflects high standards
- Is consistent, but flexible, in implementing school/class guidelines
- Listens well and gathers all facts in order to make informed decisions on discipline
- Emphasizes the importance of the student being a positive participant in the class
- Post expectations and consequences for academic and behavior standards within the classroom
- Regularly communicates with parents concerning their child's academic and behavioral progress

- Blends justice with mercy, yet works within the guidelines established by the School
- Disciplines the student in a respectful and gentle manner
- Recognizes appropriate use of humor in the classroom to create a welcoming atmosphere

Encourages collaborative structures and processes

- Implements activities that are group related
- Addresses issues personally and welcomes input from all concerned
- Encourages students to take ownership of the class
- Volunteers to serve on school committees
- Engages colleagues in professional conversation about a student
- Encourages peer critiques at the student and adult levels
- Works in cooperation with colleagues when planning instructional activities
- Facilitates tutoring between the teacher and the student and between one student and another student
- Employs both formal and informal cooperative learning methodologies in the classroom
- Regularly communicates with the parents and encourages them to maintain an active role in their children's education

An Integral, Quality Education

Promotes the education of the whole person

- Expects students to display multiple ways of illustrating comprehension of the subject matter
- Counsels the “whole” student
- Relates classroom subject matter to everyday life
- Understands and employs methodologies that address various learning styles
- Refers to various academic disciplines to illustrate teaching points
- Moderates/coaches an activity above and beyond regular school hours
- Demonstrates the relationship between curricular and co-curricular activities
- Knows the student as a person and demonstrates concern on both an academic and personal level
- Teaches students to mentor each other
- Regularly attends a variety of student activities

Provides a coherent, well-formed curriculum

- Expects the student to display proper writing and communication skills across the Curriculum
- Presents information in a cohesive, engaging manner

- Provides students with a clearly written syllabus that outlines topics, assignments, projects, etc.
- Keeps abreast of the latest curricular trends through course work and/or membership in various professional organizations
- Regularly incorporates new ideas in teaching
- Creates a student-centered classroom
- Develops and maintains a course web page
- Develops a curriculum that is within the scope and sequence of the academic discipline

Develops respect for the dignity of the student as a person of God

- Refrains from gossiping about students
- Works cooperatively with other professionals helping students to achieve
- Provides opportunities for individual expression in the classroom
- Encourages personal exploration, reflection, and creativity
- Promotes a positive self-image in the student; balances constructive with sincere Praise
- Treats each student as a valued individual; is willing to work with each student Individually
- Recognizes and promotes a student's individual strengths
- Immediately and appropriately corrects any taunting between students
- Regularly addresses issues of diversity

Encourages an interior spirit and desire for self-knowledge in the student

- Provides opportunities for personal reflection for the student during class time
- Gives the student an opportunity for self-evaluation
- Encourages the student to employ the use of the school's guidance counselors
- Gives open-ended assignments to foster the development of critical thinking skills
- Allows students to question "conventional thinking"
- Utilizes outside sources in order to stimulate student creativity and curiosity
- Challenges students to set high but achievable goals
- Creates a classroom atmosphere where student generated questions are welcomed
- Encourages the student to arrive at the correct process through trial and error

Educate for Service, Justice, and Peace

Exhibits a missionary spirit

- Encourages students to contribute to mission collections
- Participates and/or encourages participation in service projects
- Models contributions to the mission collections
- Devotes extra time and effort to the school community
- Teaching methodologies reflect the teaching mission of the Church

- Treats every person with dignity
- Works for vocations to religious life, priesthood, Marianist lay family
- Organizes service projects

Educates with clear, fair and well articulated policies

- Provides students with a syllabus containing clearly stated expectations
- Class rules and regulations are posted and/or distributed
- Consequences are positive in nature
- Rules and policies are age appropriate
- Demonstrates effective ability to communicate expectations
- Expectations are clear, fair and communicated to students, parents and administrators
- Grading procedures allow the student to measure progress
- Provides time for the student to ask questions about policies and procedures

Promotes the dignity and rights of all people

- Appropriately addresses the student whose behavior reflects a lack of respect for the rights of others
- Lesson plans present all people in a respectful manner that transcends stereotypes
- Discusses with students the important role people have played in his/her life
- Demonstrates respect for all states of human life
- Avoids engaging in gossip
- Maintains confidentiality
- Discusses the struggle men and women face in maintaining their dignity and rights

Promotes in students a responsibility toward service to others; especially to the economically disadvantaged and the marginalized

- Encourages students to be compassionate and understanding toward the disadvantaged and marginalized
- Promotes, creates, and participates in service to the disadvantaged
- Actively promotes the rights of the disadvantaged and marginalized to the student
- Encourages the student to explore a career that brings personal satisfaction and not just financial rewards
- Encourages students to “walk a mile” in the shoes of the disadvantaged and marginalized

Educate for Adaptation and Change

Educates students to accept and respect differences in a pluralistic society

- Presents ideas that encourage students to reflect on other cultures, belief systems, etc.
- Accepts each student as an individual and values his opinions and beliefs

- Works with students to develop leadership skills
- Models kindness as a genuine means of accepting the difference of others
- Highlights cultural differences through the curriculum
- Integrates global perspectives into the curriculum
- Challenges racist attitudes
- Challenges sexist attitudes
- Carefully monitors the manner in which the student treats other students and intervenes if unacceptable behavior occurs

Develops critical thinking skills in students so that they learn to evaluate alternatives, judge prudently, and choose responsibly

- Uses reflective practices as a regular part of the curriculum
- Encourages the student to be open minded
- Teaches the student how to learn
- Encourages the student to be a positive participant in class discussion
- Encourages the student to make thoughtful, informed decisions about college selection
- Reflects an acceptance of different learning styles in the students and when evaluating student work
- Creates assignment for students which require application of skills previously learned
- Accepts that students will make mistakes and allows students to learn from mistakes
- Promotes inquiry-based assignment
- Encourages the students creativity through projects that use technology

Educates with an appropriate understanding of the use of technology

- Develops assignments that engage the student in the use of technology
- Regularly employs the use of the internet in class presentations and assignments
- Uses e-mail to communicate with student, parents, etc.
- Is not hesitant to have the student be the 'technology teacher'
- Stresses the moral and ethical implications of the use of the internet and technology
- Creates and maintains a web page for instructional purposes

Is available and responds to the signs of the times in faith: "Do whatever He tells you."

- Is willing to be a leader of constructive change
- Responds well to directives given by administrators and colleagues
- Is willing to meet with the student before and after schools when the need arises
- Is open to the needs of others
- Responds to the needs of the school and is willing to accept co-curricular assignments

- Displays initiative in attending conferences and seminars
- Displays initiative in seeking advanced educational expertise
- Is flexible and accommodating
- Is willing to make sacrifices to educate the student
- Strives to teach in a manner that is interesting and enjoyable for the student
- Demonstrates trust and faith in the future
- Is willing to offer an opinion when appropriate, but accepts changes
- Allows God to lead him/her through life

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